

The INSTRUCTOR

Aug.
1941



Jesus Christ
and the
Children

(see page
413)

•

This issue
contains
Lesson Helps
for October
1941

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What Does Business Education Cost?



"L. D. S. TRAINING PAYS!"

... The answer, of course, depends on many factors: The reliability of the school, its reputation in the community, its experience in training and placing students.

A thorough investigation will convince you that no matter what the cost . . .

L. D. S. Training Pays

L. D. S. Business College

SALT LAKE CITY, UTAH



OH BOY RECIPES

A QUICK MEAL

can be an actual fact, if you have a well stocked cupboard of Kerr Home BOTTLED foods and there's no end to the delicious-appetizing dishes which may be prepared on short notice. The most common vegetables, meats, fruits and chicken can take on a new party-like appearance in no time at all, adding real zest to any meal.

TENDERLOIN

Cut in pieces of desired size. Sear in hot fat in frying pan until brown. Pack into clean KERR Jars. Add 3 or 4 tablespoons of fat from frying pan. Broth may be used. Put on cap, screwing band firmly tight. Process according to time table, page 53.

BEETS

Use small uniform beets. Wash carefully; leave the roots and stems long. Boil 15 minutes, plunge into cold water, remove the skins and pack into clean KERR jars. Add 2 teaspoons of salt and sugar mixture if desired to each quart jar. Fill to within 1/2 inch of top with boiling water, put on cap, screwing band firmly tight, and process according to time table, page 52.

PEACH AND RAISIN CONSERVE

4 lbs. skinned and stoned cut peaches
3 lbs. sugar
3 cups water
2 cups seedless raisins
1 1/2 cups blanched almonds shredded

Cook peaches, water and sugar about 15 minutes, add raisins and cook until mixture thickens; add almonds and cook 5 minutes longer. Pour into sterilized KERR Jars and seal.

M. C. P. natural Lemon and Orange juices, and other citrus fruit products offer you the following healthful foods in convenient form and at economical prices for year 'round use, no matter where you live

MAGIC LEMON CREME PIE

1 1/2 cups Eagle Brand Sweetened Condensed Milk 1/2 cup M. C. P. Powdered Lemon Juice
1/2 cup cold water 2 egg yolks.

Put the M. C. P. Powdered Lemon Juice on top of cold water; stir until dissolved. Mix condensed milk, dissolved Powdered Lemon Juice and beaten egg yolks. Pour into a baked pie shell and cover with a meringue. Put in medium oven and brown.

LAZY DAISY CAKE

1 teaspoon butter, melted 1 cup flour
1/2 cup milk, scalded 1/2 teaspoon soda
1 cup sugar 2 tablespoons M. C. P. Powdered Lemon Juice
2 eggs 1 teaspoon vanilla

Put butter into milk and scald (do not boil). Fold sugar into well beaten eggs; sift flour, soda, M. C. P. Powdered Lemon Juice together and add to egg mixture. Lastly, beat in scalded milk and flavoring. Bake in hot oven, 400 degrees, 25 minutes.

BOTTLED GRAPE JUICE JELLY

Get 1 pint bottle Concord Grape Juice. Take 2 cups Grape Juice and 1 cup water. Place in 4-quart kettle. Stir in 1 package M. C. P. Dry Pectin. Heat to boil, then add 3 1/2 cups sugar (previously measured). Bring to a rolling boil and boil exactly 2 minutes. Remove from fire. Allow boil to subside. Skim carefully and pour into prepared glasses.

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A Friendly Word

The following letter from a good Sunday School worker is appreciated.

July 12, 1941.

George D. Pyper, General Superintendent,
50 North Main St.,
Salt Lake City, Utah.

My dear George D.:

I think the addition of Lesson Enrichment Stories is an excellent new department in *The Instructor*. The addition of such Helps will make the publication more valuable for the busy Teacher and encourage those who do not subscribe to do so as they see more and more the material available.

It is to be regretted that more persistent follow-up is not engaged in by superintendencies to see their teachers are subscribers or supplied with the tools with which to work.

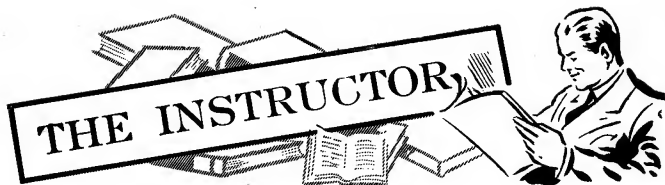
The July *Instructor* contains a number of timely articles and suggestions of great worth to the executive and teacher, in my opinion.

My congratulations to the editorial board.

With all good wishes,

Sincerely,

Jacob H. Traynor,
Idaho Falls, Idaho.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 76

AUGUST, 1941

No. 8

SOME "FIFTH COLUMNISTS"

Beer has had a crimp put into it at Camp San Luis Obispo, California!

It came about in this way:

Many of the soldiers in training there were found to get tired early in the afternoon. Brigadier-General Dawley, commanding officer of the Fortieth Division, thought there must be a reason for this. So he had a survey made. It showed that most of those who became weary too soon had imbibed in three-point-two per cent beer at noon.

Result: the sale of beer near the Camp was prohibited during "working hours." This was the application of an old navy rule, which prohibits the sale of alcoholic beverages "till the sun gets down to the yardarm."

It was as simple as that!

Doubtless the enterprising beer salesmen will organize to enter a formal protest against this outrageous interference with "business."

Too bad!

Yet, if an alien—a German nazi, an Italian fascist, or a Russian communist—were to inject a serum into our soldiers, either with or without their consent, he would be sent out of the country or put into a concentration camp, if that serum tended to lower the efficiency of "our boys." Why, then, the discrimination?

Is it because the "boys" like beer? Some men and women who pose as "Americans" like to work for those who would interfere with the defense of the Americas. Or is it because the sale of beer is thought to be all right by the officials of our towns, counties, states, and nation, and the general public?

Beer is a Fifth Columnist!

Again:

In June last the American Osteopathic Association held a meeting in Atlantic City, New Jersey. At one of its meetings Dr. Thomas J. Meyers, of Pasadena, California, president of the American College of Neuropsychiatrists, charged that "alcohol has become the greatest public health problem, next to syphilis, and the greatest economic problem, next to unemployment."

And he went on to say that there are now in the United States "at least one million chronic alcoholics" and that "the number is increasing at the rate of sixty thousand a year."

According to figures that he gave, "the annual cost of alcoholism in this country,

not even counting the amount paid for alcoholic beverages, is estimated at more than five billion dollars." This includes the cost of arrests for intoxication, loss of earnings by alcoholics in mental hospitals, and the cost of treating and maintaining them.

"Added to this is the increasing amount spent each year for alcoholic beverages, which was more than three and a quarter billion dollars during the fiscal year 1940."

Alcohol in any beverage is a Fifth Columnist!

Dr. Meyers did not connect the amount of alcohol consumed by Americans with the fact that forty per cent of our young men in the United States are unfit for army service. But there may be a connection.

At any rate, it is a fact that, according to Dr. Rowntree, Chief of the Medical Division National Selective Service, "we are rejecting between forty per cent and forty-five per cent of the men who come up for physical examination." This includes only the draftees after thirteen per cent of them have been rejected by induction board physicians.

Nearly fifty per cent of our young men between the ages of twenty-one and thirty-five therefore, are "unfit for the army," which, Dr. Rowntree says, demands men of only "normal health."

Defective vision, heart ailments, bad teeth and venereal diseases, he says, are the main causes of this high rate of rejections.

But alcohol is one of the things that create physical defects, especially heart sickness.

Alcohol is a Fifth Columnist!

Once more:

Hudson Maxim, inventor of arms, said once that he could find no words to "express my feelings in the matter concerning the cigarette and the soldier. There is no way of estimating the damage to the health and efficiency caused by this depraved and vicious habit."

A few years ago Surgeon-General Presby Rixey advised the Secretary of the United States Navy to prohibit the use of cigarettes to all persons under the age of twenty-one, on the ground that "this habit is becoming a serious impediment to robust health in the navy."

According to tests made in the United States Navy subsequently, it was found that muscle strength, heart strength, and the capacity to study were increased by the non-use of the cigarette and decreased by its use. Thereafter a rule against the cigarette was, for a time, enforced.

Under the Hitler regime alcoholic beverages and tobacco were discouraged in the case of both the old and the young, and later prohibited, thus increasing the food supply of the nation and at the same time increasing the soldier's efficiency. Does not this account, in part, for the successes of the army of that nation in Europe?

In Japan, which has similarly turned its people into a warlike nation, a legislator, after deploring the use by children and young people of cigarettes, said this: "From the standpoint of our national policy we must strictly prohibit the smoking of tobacco by children and young people."

Tobacco is a Fifth Columnist!

All these—beer, whisky, tobacco—are as much fifth columnists as an alien who meddles with defense machinery, for they tend to undermine the efficiency of our soldiers.

Too bad that we have to wait till we impress soldiers for a war before we fully realize the damage they do! And the pity of it all is that men are allowed to make money by thus tearing down our army and navy!

THE ONLY FEAR

❖ "I do not fear all the devils in hell nor all the mobs that could be raised, but if I have any fear, it is upon this ground, that the people in their blessings should forget the Lord their God."—Brigham Young. ❖

THE PRAYER OF FAITH

By C. Frank Steele

(Helpful in Lesson 33, Advanced Seniors, page 431)

Sometimes we despair over the "youth problem," declaring the boys and girls of today lack understanding, loyalty, humility, faith. Is this true? Have they abandoned as fully as we sometimes conclude those spiritual weapons which they so much need in waging war against temptation and sin?

The other day there came to my attention a remarkable case of how a schoolboy in Toronto, Canada, had been healed, after his life had been despaired of, by the united faith and prayers of his schoolmates.

Let me tell you the story. The boy was a senior in the Lawrence Park Collegiate. He was a popular boy with a very bright future. Then he was stricken with a disease that the doctors agreed must be fatal. Naturally these tidings brought sadness to his young school friends. But not despair. Someone caught a vision. Why not try prayer? The idea spread. With the permission of their principal, and with the boy's minister, 1200 young students gathered in the assembly room and prayed.

The minister declared: "It was the most remarkable experience of my whole ministry."

We are told that soon after this united appeal for divine aid the boy started to improve. On the third day hospital authorities reported he had regained consciousness, and in a few days he was convalescing. He continued to improve. His doctors and nurses called it a miracle. His parents and his school-

mates called it an answer to prayer, and they again assembled. And this time they sang: "Praise God From Whom All Blessings Flow."

Those Toronto boys and girls will never forget this experience. It has been hailed in Canadian church circles as a new vision of the ministry of healing through faith and prayer, a gift and service the church has lost largely these many years.

To Latter-day Saint boys and girls in our Sunday Schools this would be no surprise at all. The Church of Jesus Christ of Latter-day Saints, from the very beginning, has emphasized the blessed gift of healing as exercised through the priesthood. They desire when they are sick to "call for the elders of the church." They know the power of the administration with oil and the exercise of faith, for they have seen the sick healed often. And this should be encouraged in the church. Let us never lose sight of the precious "gifts of the spirit," these signs that follow the believers.

There are evidences of an awakening to spiritual values in the world, and our great Church points the way in these vital fields. The world needs faith. Those Toronto school children recognized that. And they acted on it. Let us never be impatient with these boys and girls, these young people of destiny. Let us not judge them hastily. In their hands lies the making of that world of tomorrow.



L. D. S. SUNDAY SCHOOL, HEYBURN, MINIDOKA STAKE

Elmer S. Heiner, Bishop; R. Claude Stimpson, Supt.; Paul W. Wilcox, First Asst.; Milton E. Bair, Second Asst.; Lydia A. Bair, Secretary. The secretary writes: "We are located on the banks of the Snake River, where the desert has been made to blossom as the rose. We are proud of our Sunday School and enjoy working in it very much."

MINERVA KOHLHEPP TEICHERT

By Alice Merrill Horne

Minerva Kohlhepp Teichert, a renowned Western muralist, won from the late great American artist, Robert Henri, who was instructing in art at the Art Students League in New York, two free scholarships. It was at the "League" that she had opportunity to be instructed in mural painting by a student of the great French muralist, Puvion de Chavannes. When I first saw her work I recognized the mural quality she had at-



MINERVA K. TEICHERT

tained. The Mural has quite a different field from that of easel painting, whose office is to hang in front of a wall. Not so the true mural, which becomes a *part of the wall* and is merely a decoration thereof.

Mrs. Teichert is honored by having six of her murals purchased and hung in the large library of South High School. This is named the Minerva Teichert Collection. (One) and (Two) are murals of Captain Bonneville and the Trappers Caching their pelts at Cache Valley, Utah, (Three) and (Four)

depict the wild life of the mountains "Elk" and "Buffalo," (Five) and (Six) are Indian Women Weavers and Indian Women Pottery Makers.

The Brigham Young University own (one) "Saved by the Seagulls," (two) "Indian Rug Merchant," (three) "Washakie's Son and Bridal Party"—The bride dressed in white doeskin, and rides a white horse, the groom mounts a black horse. The members of the two Indian families prepare the two for their historic trip.

The Florence Ware collection at North Cache High School, own three of Mrs. Teichert's Murals, "Brigham Young Advises a Company of Pioneers to go to Cache Valley and Become Farmers" (two) "Indians Making a Forced March by Moonlight," (three) "Indians Meet Jim Bridger and Party on Horses."

Logan High School owns two of her Indian murals and the Lawrence Squires Memorial Collection owns her covered wagon picture, "The Madonna of 1847."

In the Bessie Bancroft collection at Horace Mann School, is her mural "Captain Bonneville Swaps His Gun for an Indian's Horse." In the Hotel Utah hang two of her pioneer murals.

The Deseret Sunday School Union has purchased two of Mrs. Teichert's murals of Christ subjects. One of them, the cover picture this month, reveals "Christ the Shepherd and His Sheep."

In the Yalecrest Ward Chapel hangs her mural on a biblical subject. In other houses of worship are her sacred murals.

A rich parentage endowed Minerva with great possibilities. Through her father, Frederick John Kohlhepp, (a pioneer of covered wagon days) she inherited the imagination and brilliance sometimes possessed by the gifted Jew.

Her mother's father was a daring early day scout, Bill Hickman. Besides a grandmother brought to Minerva the romance of the Scandinavians and she brought, too, the lore of the handcart. Environment bestows her gifts.

Minerva Kohlhepp, born in Ogden, Utah, student at Weber College, passionately fond of Pioneer and Religious subjects, soon began her art work. Mr. Kohlhepp, a man of culture, who had been disinherited by a wealthy family because he cast his lot with the Mormons, directed well his young artist child.

The Kohlhepps moved to old Fort Hall, the scene of Indian Reservations which had the sure atmosphere of scouts, trappers, gold seekers, Indians and Pioneers sufficient to fire the imagination of this young artist. Minerva soon found herself in Chicago Art Institute where she paid her way and developed her drawing at the art school by drawing cadavers for young medical students.

Still hungering for the highest, best art, she continued study in New York at the Art Students League. She not only won two free scholarships for her draughtsmanship, but gained the undying friendship of Robert Henri, who for years continued to criticise her murals as she worked on the 800 acre cattle ranch at Cokeville, Wyo, where she and Herman A. Teichert took up their livelihood of cattle raising when she married him,

after her father died. Rearing four sons and one daughter, she paints her cattle, horses, sheep from life, and her sons often pose horseback for scout pictures. Minerva Teichert has the right and necessary qualifications to succeed in art, she is a good student, trained in music and is well read. She is an intense Latter-day Saint. She knows the *Bible* and quotes scripture freely day by day. I have known only one other woman who is her equal as a conversationalist—that was Mary Teasdel of Welsh and English extraction.

Minerva married an atheist, converted her husband to Christ and he is now a member of the Bishopric of their ward in Cokeville, Wyoming. Mrs. Teichert has won renown in the west and her influence will spread for the good of western art and for American art.



SAN FRANCISCO STAKE SUNDAY SCHOOL BOARD

Back Row, left to right: Jos. O. Story, Genealogy; Gladys Metcalf, Gospel Message; LePrele Hoeft, Juniors; Evaletta Thompson, Primary, Kindergarten and Nursery; Fred E. Buss, High Councilman representing Sunday Schools; Sister Eva Merrill, Second Intermediate; Fred Merrill, Gospel Doctrine; Wilfred Yeaman, Chorister and Organist.

Kneeling: Phyllis S. Gallacher, Librarian. Front row: Clarence D. Gallacher, Superintendent; Ora Thatcher, First Intermediate, Jack Wilkins, Second Assistant; R. Deverl Willey, First Assistant, and Evan C. Ray, Secretary and Treasurer. Absent from picture: Arthur Browne, Senior group.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*; GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*; WALLACE F. BENNETT, *General Treasurer*

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

HOW ATTITUDES CHANGE!

During the first century of the Christian Era the disciples of Jesus were hunted down like wild animals, they were imprisoned, and some of them were put to death—all because they believed that the Founder of their Faith was a God and had risen from the dead.

Similarly during the first century of Mormonism, the religion of Jesus restored, the adherents of the Faith were driven from State to State, some of them killed outright, their property confiscated by the government, and their Church disincorporated.

With the turn of the century, however, or a little thereafter, the general atmosphere in America and in the world began to change.

And so now, in many parts of our country, it is considered an honor to be a Latter-day Saint. Recently the Mormons have been headlined in American daily newspapers, pictures with explanatory articles have appeared in leading American magazines, and everywhere their virtues have been extolled.

Meanwhile the educators of America, particularly college presidents and professors, have as a rule been more liberal in their attitude toward the Latter-day Saints and their teachings. This has been due partly to the fact that they were less prejudiced than people generally, partly to the fact that they were in a better position to ascertain the reality of the situation.

But it is notable, even in this field, that so many of our own educators are recognized as among the nation's *Leaders in Education*. This is a volume put out by the publishers

of *School and Society*, an educational magazine.

Among those mentioned here are: Dr. Franklin L. West, Church Commissioner of Education, Dr. John A. Widtsoe and Dr. Joseph F. Merrill, members of the Church Board of Education, President Franklin S. Harris of B. Y. U., President Hyrum W. Manwaring of Ricks College, President F. Y. Fox of L. D. S. Business College, Heber C. Snell, director of the L. D. S. Institute at Pocatello, Idaho, and the following faculty members of B. Y. U.: Dr. Christen Jensen, Dr. Thomas L. Martin, Dr. Carl F. Eyring, Herald R. Clark, Dr. Amos N. Merrill, Dr. Gerrit de Jong, Jr., Dr. Asael C. Lambert, Dr. Wesley P. Lloyd, Dr. Carlton Culmsee, Ida Smoot Dusenberry, Dr. Billie Hollingshead, Dr. Reuben D. Law, Joseph K. Nicholes, Anna Ollorton, M. Wilford Poulson, J. Wyley Sessions, Dr. Joseph Sudweeks, and John C. Swensen.

Some of these are members of the Young Men's Mutual Improvement Association—President Harris and Dr. Lloyd. Three others are members of the Deseret Sunday School Union Board—Dr. de Jong, Dr. Eyring, and Dr. Martin. Three others on the Sunday School General Board are included among the leaders of education in this book—Milton Bennion, Howard R. Driggs, and James L. Barker.

The appearance of so many Utahns in *Leaders in Education* substantiates a recent survey by Professor Edward R. Thorndike of Columbia University, which rated Utah first in producing "men and women of great ability" on the basis of the most able people per million of population.

TWO-AND-A-HALF MINUTE TALKS

By James L. Barker, Chairman

A father took his five-year-old son into the park to teach him to ride a bicycle. At first the boy wanted his father to hold him on the wheel, to guide it and to keep it from falling; but after a short time, he said, "Let me do it alone, Daddy." The father, fearful of an accident, hesitated, but finally yielded to the boy's insistent appeal, "Let me do it alone, Daddy," and to his amazement saw the son unaided ride a hundred yards or more down the park, and when he did fail to balance the wheel, saw him fall with one foot on the ground unhurt. The boy was eager for help, but not for too much help.

After assignments of two and-a-half minute talks have been made, help in their preparation should be given, enough help and not too much.

If a student does not know where to find material for the talk, he should be given special references and help in how to consult them. He may also be told how to use magazine and book indexes in the library. He may be asked to present in outline or to tell in conversation what he is going to say. He may be given a simple treatment of how to prepare and deliver a talk, to read.

The teacher should make suggestions for the inclusion or omission of facts or arguments, for the arrangement of the material, and for the delivery of the talk. Why should a thing be done or not done? The student should be induced to give his reasons and the teacher should give his. After weighing both sets of reasons, the better way should be chosen. In case of doubt, the student's way should be preferred. It is his talk.

Help that is no longer needed should not be given. Needed help should be given with such tact and skill that the student's ability will always be challenged but with a challenge he can meet, resulting in an ever growing sense of achievement.

The student's talk should not be prepared for him. The amount of help given should constantly diminish and the student should grow in initiative and independence.

If help is given and not too much help, the student will be made to grow in his understanding the technique of a good speech and in his skill and power in gathering, selecting and evaluating materials, in arranging them, and delivering the speech; the members of the class will love to give talks, to participate in panel discussions; interest in and understanding of the salient features of the Gospel will increase, and missionary work will become more effective.

THE REALITY OF JOSEPH SMITH'S VISION

(This is an excerpt from a series of letters by Oliver Cowdery, first published in the *Messenger and Advocate* in Kirtland, and later republished in the *Times and Seasons*, in Nauvoo. The articles were written in collaboration with the Prophet, and therefore are authentic.)

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of His servants in dreams. For instance, Joseph, the husband of Mary, was warned in a dream to take the young child and His mother, and flee into Egypt. Also, the wise men were warned of the Lord in a dream not to return to Herod. And when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again. Also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the Faithful in dreams and in them the Lord fulfilled His purposes.

But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, and when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was a heavenly one, the fulfillment of his words so minutely up to this time, in addition to the truth and work of salvation which has been developed to this generation in the *Book of Mormon*, ought to be conclusive evidence to the mind of every man who is privileged to hear the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance: From that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared; he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to His holy commandments. He also saw him depart, the light and glory depart, leaving a calmness and peace of soul past the language of man to paint.

TEACHER-TRAINING FOR 1941-42 SEASON

The teacher-training course for the 1941-42 season should begin on the first Sunday in October and continue through the 20 lesson course to conclude sometime in April or May 1942.

The main text is *Teaching as the Direction of Activities* by John T. Wahlquist. Supplementary references include *Principles of Teaching* by Adam S. Bennion. The condensed, simplified course, *An Introduction to Teaching* by Dr. Wahlquist will prove helpful, and easy reading.

The lessons in this course will follow the organization and order and will stress the approach suggested in *A Study Guide to Teaching a Sunday School Class*.

Principles of Teaching sells for 15c at the Deseret Book Company. *Teaching as the Direction of Activities* at 75c, *An Introduction to Teaching* at 25c and *A Study Guide* at 15c can be purchased from the Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah.

The subjects of the 20 lessons of the teacher-training course are:

1. Introduction and Overview
2. The Learners
3. The Courses of Study
4. Objectives of Teaching in the Sunday School
5. Methods of Teaching—Overview
6. The Recitation-Discussion Method
7. The Lecture Method
8. The Story Telling Method
9. The Problem-Project Method
10. The Socialized Recitation
11. Outcomes
- 12-17. Reviews of Distinctive Gospel Principles (See *Some Fundamentals of Mormonism*)
18. The Teacher
19. Laws of Learning
20. Lesson Planning

See Teacher-Training Department Lessons in this and subsequent issues of *The Instructor*.

BE SURE TO SECURE YOUR RECOMMEND

President Albert H. Belliston of the Hawaiian temple writes that if any of our Sunday School members are contemplating a trip to the Hawaiian Islands in August for the dedication of the Tabernacle at Honolulu, or at any other time, and desire to visit the temple at Laie, they should be sure to take

their temple recommends with them. Failure to do this in the past has occasioned embarrassment and inconvenience. Recent orders contain positive instructions not to admit anyone into the Latter-day Saint Temples without recommends properly signed.

BARBARA BLACK

Barbara is the organist of the Eastmont Ward Sunday School, Pasadena Stake, California. She is only nine years old but from all accounts has unusual talent. At six she

began taking piano lessons given by her mother and four months later played the preliminary music in Sunday School. Then she became assistant organist and a few months ago was sustained as regular organist of the school.



BARBARA BLACK

George Waite, chairman of the ward music committee, says the ward is very proud of this girl and believes there is a great musical future ahead for her. *The Instructor* joins in the hope that her ambitions may be realized, but warns Barbara that real success in music is only purchased by hard work and a constant devotion to an ideal. That Barbara may be willing to make the required sacrifices for the accomplishment of her aims is our sincere wish.

CLOYD MECHAM

This is a picture of Cloyd Mecham, a member of the Primary Department, Hatch Ward Sunday School. This lad learned all the memory gems from January 1st to December 31, 1940 and recited them before the Sunday School on different occasions in the absence of members appointed to give two-and-a-half-minute talks.



CLOYD MECHAM

This is good exercise Cloyd, and if you will keep it up in learning the principles of the Gospel it will be of great benefit to you in years to come. Success to you!

OUR COVER PICTURE "Christ and The Children"

On the cover of this issue of *The Instructor* is a reproduction of Mrs. Minerva Teichart's painting. It illustrates Christ's love of children (see article, page 410).

Everyone remembers how, when Jesus was in Palestine in mortality, He called little children to Him and blessed them in the presence of their parents.

In America, after His resurrection, He appeared to the Nephites, asked the people to bring their children to Him, and, when they were before Him, He blessed them. On this occasion angels ministered to the chil-

dren, who themselves spoke about things of which their fathers and mothers had not even heard.

And then, in this dispensation, it was a boy to whom our Lord appeared in a vision and whom He chose as a means by which the Gospel and the Church should be restored. In the *Doctrine and Covenants* He shows His solicitude for children by requiring their parents to instruct and train them, so that they might be saved in His Kingdom.

Here is the cue for both teachers and parents.

PRELUDE

Willy Reske

Andante

SACRAMENT GEM FOR OCTOBER, 1941

(Latter-day Saint Hymns, No. 115, Stanza 1)

While of these emblems we partake,
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

POSTLUDE



Secretaries



Albert Hamer Reiser, Executive Secretary

YOUR SHARE OF A HALF MILLION PRESENT

Consider for a moment what interesting developments would attend having your school's share actually present at your Sunday School.

The number attending would be substantially larger than the average attendance.

The presence of so many more would have a stimulating effect upon everyone. The spirit of "the more the merrier" would prevail. A large attendance would stimulate the pupils. Teachers would be stirred. Other officers would be aroused with interest and enthusiasm.

"Nothing succeeds like success." A well attended Sunday School looks and feels like a successful Sunday School and, if it acts like one, it is one.

If you secretaries have followed the suggestions offered in earlier issues of *The Instructor* in this department, you have prepared reports and charts showing each class what its share of the desired increase to 500,000 enrollment is.

Each class should know now how many members it should add to the present enrollment to secure its share of the desired half million.

Of course, the half million enrollment we want must be more than a mere half million on paper. It must be an "honest-to-goodness" increase, produced by bringing in new members who will really come to Sunday School and continue to come Sunday after Sunday.

The secretary can render a valuable serv-

ice, if he will prepare a report or a chart to deliver such a message.

For example, prepare a chart showing the present average attendance at each class in your school. On the same chart, or report show how many more people would be present, if the number of new members to be enrolled were present.

The "legend" or "message" to accompany such a chart or report might read: "If your share of a half million members were present, your class would have members."

This should set a definite goal toward which the teachers and pupils could work.

If the enlistment workers and superintendency would add their aid and encouragement, this improvement in attendance could easily and quickly be produced.

It would remain for the teachers and pupils to make the newcomers feel happy, at home and welcome and to have the class period so interesting that the new members would be happy to attend again and again.

The enlistment rolls should give the names of the people, who can be invited to come to Sunday School as the new members. Each class teacher should be given a list of names in number equal to the number to be added to make up the class share of the half million membership we seek.

The next step after showing each class the number to add to the rolls, is to give them the names of that number of new members and ask the superintendency and teachers to bring those new members to Sunday School and to make it so interesting and inspirational for them that they will come every Sunday.

This would be a good way to start an "Everybody in Sunday School" movement.

BE PATIENT WITH THE BOYS

(To be read, particularly, in connection with the Union Meeting material)

"I have a profound respect for boys. Grimy, ragged, tousled boys in the street often attract me strangely.

"A boy is a man in the cocoon, you do not know what it is going to become—his life is big with many possibilities.

"He may make or unmake kings; change boundary lines between states, write books that will mold characters or invent machines

that will revolutionize the commerce of the world.

"Very distinctly and vividly I remember a slim, freckled boy, who was born in the 'Patch' and used to pick up coal along the railroad tracks in Buffalo. A few months ago I had a motion to make before the Supreme Court, and that boy from the 'Patch' was the judge who wrote the opinion granting my petition."



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

For some time members of your General Board Library Committee have pondered with Shakespeare when he asked, in his immortal Romeo and Juliet, "What's in a name?"

Noah Webster, our dictionary friend, has said that a name is "the title by which any person or thing is known or designated."

The name which has so much concerned the Library Committee is the title of this department itself and that of the person designated to have it in charge. In wards and stakes throughout the Church, it has been discovered, many misconstrue the full meaning of the duties of the "librarian" and the scope of the "library."

To many wards, we fear, he or she, has been merely a custodian of song books, lesson manuals, *Instructors* and a few helpful text books where the Sunday School has been fortunate enough to have such outside helps.

But the librarian in the Sunday Schools of the Church of Jesus Christ, is more than a custodian. Surely he is a *custodian*, but he is also an *accumulator*, a *cataloguer*, an *agent*, and a *stimulator*. As the Sunday School *Handbook* points out, the ward librarian may be the assistant superintendent in charge of classes. In a hurried survey, let us consider these five-fold duties of the librarian. It may help us to comprehend the full import of his calling, the complete significance of his appellation.

First, he is an *accumulator*. He should gather, or direct the gathering of books, magazines, maps, charts, lists of film strips and recordings, relics, thought gems, blackboards, pictures, printed copies of pageants, plays and similar materials, models (such as Noah's Ark, Moses' crib, etc., for juvenile departments), and other visual aids. One of the best methods of gleaning these is to conduct a canvass of ward members for duplicate copies of Church books, discarded Church magazines and other aids for Sunday School lessons. Another is to conduct an entertainment, with a Church book as the admission price. Sunday School teachers, themselves, may garner some of the most useful material.

As a *cataloguer*, the successful librarian will index his gleanings, keeping a careful card system on texts, pictures and other helps. Cataloguing also involves filing the material itself, into related groups for ready reference. Another important phase of this

duty is to see that magazines are bound, with index. Most Church publications issue an annual index.

As *custodian*, the librarian will not only be a keeper of his material, but also a provider of adequate shelving, drawers and racks for his aids.

The librarian is an *agent* insofar as the *Instructor* and lesson manuals are concerned. His is the task to see that every teacher has access to an *Instructor* and every student (above the lower departments) to a manual. In this capacity, he may preview the *Instructor* once a month in monthly officers' and teachers' meeting.

Finally, the job carries with it the responsibility of being a *stimulator*. He should anticipate the lessons in each department, and be ready to offer helpful material from his stores for each specific treatise every week. His material is of no avail unless it is used. Consequently this task is perhaps the most important of all.

Carefully considering these broad and important duties, your committee feels that the term librarian should be given a new meaning in your Sunday School. It is your task, Brother (or Sister) Librarian, to see that your title implies all that it should: accumulator, cataloguer, agent, custodian, and stimulator.

Indeed, the calling of the librarian is an important one. The responsibility of the Sunday School in the Church is to teach the restored Gospel of Jesus Christ. To employ enrichment materials of a complete library is to make the understanding of these truths more graphic, and at the same time add interest to the classrooms. It will be recalled that the Master Teacher, Jesus, used objects with which to drive home His lessons. With a coin bearing the effigy of Tiberius Caesar, emperor of Rome, He taught the relationship of worship of God and allegiance to the temporal state. He pointed to the fig tree, the mustard seed, wheat in the field and laborers in the vineyards to make more clear other precepts.

Thus it is the hope of your committee that your name—librarian—will be given a complete interpretation and thus result in greater lesson enrichment in the Deseret Sunday School Union. We are sure that if you respond, you will receive added blessings from the Lord, for this is verily His work.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkle, Gerrit de Jong

TEACHER-TRAINING COURSE FOR 1941-42

The texts, materials and purposes of the teacher-training courses for the past two years will be used for 1941-42 course. New illustrations, activities and projects will be suggested for individual lessons.

The courses of the past and the present emphasize certain abiding fundamentals which prospective teachers need to understand and adopt and to which teachers in service have constant need to refer. The present course will therefore reiterate and reinforce these fundamentals in appropriate ways.

The 1941-42 course is a first course devoted primarily to exploring the general field of teaching and gaining a general familiarity with the vocabulary and common methods and principles.

A *Study Guide to Teaching a Sunday School Class* provides the outline for this beginning exploratory approach with *Teaching as the Direction of Activities* a basis for the study. See the announcement on page 412 of this issue. Beginning teachers need many demonstrations and concrete illustrations. They will learn most readily if they actively participate in the demonstrations and in reporting on the assignments suggested. The course is based upon the principle that teaching is the direction of activities. Interest will be sustained and enthusiasm measured to the degree that members of the class are kept active in practicing and trying principles explained in the text book and elucidated by *The Instructor*.

Teacher-trainers are urged therefore, to have their class presentation exemplify the fundamental emphasis and principles of the course.

Assignments are suggested with each lesson. The teacher-trainer is urged to plan still other assignments and to encourage the pupils to accept them and work them out. The teacher can be most helpful, if he will give the class members abundant opportunity and encouragement to accept the assignments, to prepare them well and to present them to the class. Let the teacher-trainer be the coach or the stage director and the members of the class be the actors or performers.

At the outset of this course of study a standard should be set for the class which
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will show them the importance of having adequate equipment and tools for their work. Urge them to obtain the recommended guide and text books as tools essential to their craft. Then give them abundant opportunity to gain skill in the use of these tools.

INTRODUCTION AND OVERVIEW

Lesson 1. For October 5, 1941

In this period the Teacher-Trainer should:

1. Motivate interest in and enthusiasm for teaching. (See pages 10 to 30, *Teaching as the Direction of Activities*.)

2. Explain the nature and extent of this elementary exploratory course. (See *Study Guide*, pages 1 and 2.)

3. Exhibit the materials, text books and reference books of the course.

4. Demonstrate the fundamental principle of the course: *Learning To Do By Doing*.

5. Put the class members to work (see assignment below).

Work for the members of the class to do for the next class period: (Make definite and specific assignments to individuals.)

1. Make a list of information about learners which teachers should have. (See *Study Guide*, pages 2 and 3.)

2. Explain the relationship of the teachers' knowledge of individual differences in pupils and application of that knowledge to effective teaching.

3. Describe most wholesome attitudes for teachers to have with relation to the pupils and their classes.

TEACHER-TRAINING

Lesson 2. For October 12, 1941

The teacher-trainer, with the members of the class who accepted last week's assignment might conduct an interesting round table discussion for the edification of the members of the class on the subject of this lesson, using the materials gathered in fulfillment of the assignment recommended above. As the teacher's part we suggest that an actual class in a Sunday School be studied. To avoid embarrassment to anyone and to promote

free discussion, the teacher should disguise the class by giving it a fictitious name such as Class X. Give the individual members of the class fictitious names or letters to differentiate them. Read a description of the members of the class to the trainees, giving age, general characteristics and needs, degree of maturity, interest, accomplishments or aptitudes, friends, ideals, health, home and other background.

Then lead the class in a consideration of the implication of these facts. What methods are most likely to be effective for people of this age and maturity? How should the course of study be interpreted for such age group? What preparation should be made to insure good control and direction? What activities would be most likely to succeed? What principles of the Gospel should be emphasized for learners of this age and situation and to what degree should the emphasis be given?

Practice the principle of teaching as the direction of activities by having the members of the class work out some of the following questions for the next class period: (The teacher and the class members should cooperate in developing these points).

1. Discuss the objectives of the Sunday School courses of study. (See January, 1941, edition of the Handbook, pages 17 and 18.)
2. Explain the general aspect of the Sunday School courses of study. (See January, 1941, edition of the Handbook, pages 14 and 15.)

Divide these explanations into 5 groups, (1) Nursery, Kindergarten and Primary, (2) First and Second Intermediate, (3) Junior, Advanced Junior, Senior, and Advanced Senior, (4) the training courses, Gospel Message, Teacher-Training, Genealogical Training, (5) adult courses, The Gospel Doctrine Department.

3. Suggest outcomes sought through the use of objectives and the courses of study. (See the *Study Guide*, pages 16 and 17.)

"THE COURSES OF STUDY"

Lesson 3. For October 19, 1941

The courses of study of the Sunday School can be grasped and better understood if they are outlined on the blackboard in the form of a simple chart. (See Handbook, pages 14, 15 for sample.)

It is important that prospective teachers discover the interdependence of the courses of study upon each other. At each level the teacher should realize that he is not expected to do everything, but rather that

something remains to be done by other teachers in classes at higher levels. Teachers at higher levels should understand also what earlier teachers have done. Understanding of the relationship of each course to the other—what each teacher must do for the future and what the past has done for each teacher—will help the teacher better to adapt her presentation to the age group for which the lessons of the course are intended.

The principle of apperception—"leading from the known to the unknown"—operates progressively through the courses of study. It can be applied intelligently by teachers who understand the relationship of the courses.

The teacher-trainer's presentation should stress these points and illustrate them with examples of subject matter from each of the courses.

For the next lesson: Elaborate upon the objectives of the Sunday School courses of study. (See Handbook, pages 17 and 18.) Have someone report on the reading suggested in the *Study Guide*, pages 4, 5, and 6. It will be convenient to divide the departments of the Sunday School into the five groups suggested in lesson 2 for a consideration of their respective objectives.

"OBJECTIVES OF TEACHING IN THE SUNDAY SCHOOL"

Lesson 4. For October 26, 1941

This lesson should stress the parallelism between well organized teaching and the well written article, theme or composition. Unity, coherence and emphasis essential to a well written theme or composition are likewise essential to a well planned and presented Sunday School lesson. This consideration affords an opportunity to establish the fact that the objective of a lesson is the central point around which unity is built, coherence is developed, and emphasis is achieved. Help the members of the class to discover the controlling influence which the objective should have in the teacher's thinking and working while preparing the lesson plan and using the plan in the actual processes of teaching.

Help the class to see that each individual lesson has its purpose or objective and that as this is realized progress is made toward the realization of the more general objective for the entire course of study as well as toward the departmental objective.

Also stress the fact that as the course and departmental objective are realized year after year, the fundamental purposes of the entire course of study are accomplished. As progress of this character is made, year after

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Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkle, Gerrit de Jong

UNION MEETING TOPIC FOR OCTOBER

KNOWING THE PUPIL

This is the season of the year when children and adults return from vacation, when city families settle in new quarters for the winter season, when the school teachers return to the rural communities, and when the *personnel of the Sunday School classes change markedly*. Certainly, this is the time for the Sunday School teacher to familiarize himself with all possible data regarding the pupils he teaches.

Serious thought will lead any thinker to the conclusion that the Sunday School lesson (i.e. the course of study, the subject matter) is simply a means to an end. The end in view is the ultimate behavior of the individual pupil. This being so, the lesson is a failure unless it is presented in terms of the interests, needs, and backgrounds of the individual pupils. The greatest challenge in teaching is "know thy pupils."

Procedure in the General Session:

A talk by the stake teacher-trainer is probably the best approach to this topic. The following paragraphs outline a simple treatment of the topic. Such a talk should not exceed fifteen minutes.

What should a Sunday School teacher know about his pupils? A safe answer is, everything he can. However, there are some things that are more important than others and some that are easier to obtain than others. Moreover, if we know what the pupil thought most important about himself we would have the clue to the mystery. Accordingly, let us start with the obvious.

1. The teacher should know the pupil's name, both surname and given name. If the teacher is to learn anything about a pupil he must first identify the individual. Also, any satisfactory relationship between persons is premised upon mutual recognition. If a teacher is to mean much to a child, he must know the child's name—and the child must know that the teacher knows him. As the efficient salesman strives to identify the customer, the teacher must endeavor to identify the pupil.

2. The teacher should *know the pupil's family*, his father and mother, his brothers

and sisters. What does his father do in the Church? What is his vocation? How active in the Church is the mother? What kind of a home do the parents maintain? Does the pupil have older brothers and sisters? Are they in school? On missions? What occupation do they follow? What about younger brothers and sisters? Is the pupil proud of them? What does he do for them?

If the teacher desires true insight into the pupil, he should start with an intensive study of the pupil's near relatives.

3. The teacher should *know the pupil's religious activities and interests*. Does the boy hold the priesthood? What priesthood? Does he plan on going on a mission. Does he go to seminary? To Primary? To Mutual? Is he a Boy Scout? Similar questions should be asked about the girl.

After all, is not the goal of the Sunday School religious activities on the part of all Church members?

4. The teacher should know the pupil's special abilities. Does the pupil sing? Play a musical instrument? Take music lessons? Does the pupil recite? participate in speech activities? in dramatics? Is the pupil interested in sports? Which sports? etc.

Such knowledge will enable the teacher to capitalize upon the interests of the pupils. Forms of participation should be provided somewhat in keeping with interests.

5. The teacher should *know something about the every day life of the pupil*. Where does he go to school. What does he study? What does he expect to become? If possible, how well does he do in his subjects? In extra-curricular activities (i.e. student body activities, athletics, music, dramatics, etc)? Where does he work? What does he do? Does he enjoy it? Is his work an end or a means to an end?

The more the teacher knows about the week-day life of the pupil, the greater the carry-over of the Sunday School lessons into life experiences. Also, the greater the ease with which the teacher motivates the class and stimulates pupil participation and activity.

Day school teachers have elaborated techniques for studying the innate intelligence of the pupil, his achievement in the fundamental processes of reading, writing and arithmetic, the social-economic status of the

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Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

THE HARMONIC BEAUTY OF MUSIC

By George H. Durham

It is the function of Rhythm in music to create life, motion, animation and controlled orderliness, for in its broadest aspect, rhythm is orderly motion and spirit.

The mission of Melody is to portray a definite tonal outline giving scope, meaning and further completeness to a rhythmic pattern or design, it is, in fact, the very essence of music, the direct report of fundamentals and chords, giving expression to definite tonal ideas through the phase structure which in turn creates a unified musical form.

It remains for Harmony to add a further and more complete touch of beauty and charm, and to complete the great trinity of musical principles. Its purpose is to add color, clearness, force and greater impressiveness and to further enhance and enrich beautiful melody.

It is closely allied also to Rhythm, for both must "give and take" when the matter of Tempo is involved; i. e., when the Tempo is fast, there must be few and comparatively simple harmonic progressions, but when the harmony is more complex and frequent, the tempo must automatically be decreased in order for the harmonic combinations to be more perfectly performed and understood.

And too, Rhythm and Harmony are very inter-dependent in matters of *Accent and Emphasis*; i. e., the most impressive Harmony most appropriately appears on the strongest or basic points of the measure and especially the phase.

And again, Harmony plays a significant role in the matter of *musical declamation*, especially at phrase endings or cadences. There are places where the harmonic cadences suggest *lightness, questioning, unrest, quiet satisfaction, postponement, and finality*.

It is the harmonic significance of music which also makes a constant appeal to the ear and musical feeling, for thought without feeling is cold and uninspiring, but feeling without thought cannot be intelligently expressed.

Thought creates form but it is *feeling* that gives vitality to *thought*.

It is Harmony that determines the sense or feeling of satisfaction or dissatisfaction in the matter of musical thought reinforcement or appropriateness.

Almost any trite melody can be so harmonically dressed as to appear attractive and appealing, but on the other hand, the most glorious melody ever created can be made to appear *cheap, ugly* or *absurd*, all depending upon the harmonic background.

Rhythmic appeal is largely muscular, while that of Melody and Harmony are of the intellect and the emotions, and when these are carefully refined a fine type of spiritual exaltation should result.

Harmony demands fine sensitive emotions, a deep aesthetic sense of refined feeling; an intellect trained to true and appropriate values; and a soul in tune with the *Divine*.

If the Harmony is good, the musical rendition satisfies and does something for the soul, if it isn't good, it disturbs, annoys. There is no more beautiful aspect of music than that supplied by well chosen and satisfying Harmony, for through its great power, the very depths of *beauty* and *meaning* are sounded.

The kind of a chord, its position and inversion, greatly influence the musical measure, the musical section, and the musical phrase and all these demand judgment and taste in matters of *blend, balance, quality* and *emphasis*.

Certain chords possess qualities of *repose, action* or *progression*, and almost as powerful as dynamic accents is the contrasting power of strength and weakness manifested in strong, fundamental chords, uninverted, as contrasted with lighter and less weighty inversions.

Another aspect of Harmonic Beauty is to be noted in the matter of *tone-spacing* and *tone-doubling* for herein lies the very heart of blending and balancing of parts. Still another significant feature of Harmony is the matter of the *Motion of Tones* in the Harmonic faleric, especially the effect and power of *Contrary Motion*, the atmosphere of similar motion as compared with oblique or partially sustained movement. The musical moment, where the *Unison* or the *Octave* is approached is one usually for great impressiveness—sometimes powerful, and sometimes quiet and rather mysterious.

The plain type of melody requires strong harmonic support and should never be attired in shoddy fabric; the more elaborate type of melody should likewise be attired harmonically befitting its nature and character.

(Concluded on page 421)

THE LAND OF WASHINGTON

D. B. Dudley

W. O. Perkins

1. God bless the land of Wash-ing-ton, The land we love so well! Where
2. May un-ion link the peo-ple's hearts In sweet contentment's chains, And
3. God bless the land of Wash-ing-ton, The land we love so well! Our

lib-er-ty has smiled up-on The for-est, lake and dell; Where
save us from dis-sev-ered parts, With civ-il strifes and pains, And
in-de-pend-ence brave-ly won, For-ev-er let it dwell A-

cres. e rit. *a tem.*
in-sti-tu-tions price-less, free, Have made Co-lum-bia's shore A
may our Con-sti-tu-tion stand A star of hope to those Of
mong these mountains, plains and streams, With concord, hap-py strong, A
colla voce.

tempo ad lib.

home to all be - yond the sea, Where ty - rants rule no more.
 ev - 'ry clime and ev - 'ry land, Who fly des - pot - ic woes.
 light of glo - ry's fade-less beams Thro all the a - ges throng.

CHORUS

God bless our land, dear freedom's land, And guard the old red, white and blue; Oh
 shield it from the trai - tor's hand, And keep us pa-triots true.

Choristers and Organists (*Concluded from page 419*)

The rhythmic and harmonic demands of melody should be most carefully observed and studied, for these three are the great beautifiers of the text, adorning and glorifying the same.

Song for the Month 192, "O God, the Eternal Father."

A Suggestive Discussion:

1. What are the chief functions of rhythm?
2. What constitutes a good melody?
3. What is the most important feature of melody?
4. What do you understand by harmony and harmonic progression?

5. What contribution does it make to music and musical enjoyment?

6. Discuss the relative dependence or independence of harmony and rhythm.

7. What feature of rhythm makes definite demands upon harmony?

8. Discuss and illustrate the relationship of rhythm and harmony to accent and emphasis.

9. Can you illustrate four types of musical cadence?

10. Is the harmony in song 192 satisfying and appropriate?

11. Sing and play the first four measures and note the *Octave-Unison* effect as compared with the remaining part.

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned

LESSONS FOR OCTOBER, 1941

Note to Teachers:

The four lessons for this month cover a smaller area both in time and space than any other equal number of lessons that we have had, and, with the exception of the second lesson, contain fewer ideas of great importance.

The period covered is the occupancy of Upper Missouri by the Latter-day Saints. It is necessary, however, that the situation be given in greater fulness than any of the previous groups.

"THE LIGHT OF THE WORLD"

Lesson 79. For October 5, 1941

Objective:

The Latter-day Saints have been as a light set on a hill, to guide the feet of the world in this dispensation.

It is intended that this objective shall have a practical application. That is the purpose of an objective. The Saints of the period we are now studying lost Zion because they were too weak to hold it. This lesson should be indelibly impressed on our minds, so that we shall not repeat the situation.

Readings:

The Manual for Lesson 79, with the sections referred to from the *Doctrine and Covenants* (103, 104, and 105); the *Doctrine and Covenants Commentary* for these sections, which is unusually full of helpful material; *History of the Church* (documentary), Vol. I, pp. 472-493, and Volume II, of the same work, pp. 36-134, with the omission of Chapter III, which is on an event that occurred in Kirtland. This last reference gives a full, first-hand account of the events included in the sections we are here considering. If the teacher, however, wishes a briefer account of the same material, he should turn to such works as *Essentials in Church History*, by Joseph Fielding Smith, or either of the two works by John Henry Evans, *One Hundred Years of Mormonism* and *The Heart of Mormonism*.

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Outline of Material:

This may be found in the Manual or in the *Commentary* in such detail as the teacher may require.

It will be found more profitable, however, for the instructor to make his own skeleton of the lesson, since he can then include only such points as he may wish to present to the class.

Lesson Enrichment:

In section 103 (verses 5 to 10) we are told that the Saints "will begin to prevail against mine enemies from this very moment," if "they hearken" to the "counsel of the Lord their God." How would you explain this passage in view of the subsequent expulsion from the State of Missouri?

To what extent did the idea of gathering contribute to the expulsion from Jackson County? And now, in Section 105 verse 24, they are asked to stay together, and presently most of the Saints in Ohio went to Missouri. How do you explain this?

How do you suppose that Zion will be redeemed? By our people going back there in a body? Or by the purchase of lands there and a gradual occupancy? Or by establishing stakes there as has been done in Chicago and other places? Has the "man like unto Moses" come yet, or is he to come in the future? However it may come, it will be by "power."

What is the relationship between the United Order, the idea of stewardship, and tithing? What is implied about the strength or weakness of the Saints in the fact that the higher law was revoked and lesser laws required? Compare this condition with that among the ancient Israelites at the time of Moses, when the higher priesthood was withdrawn.

In view of what is happening in the world today, what is the significance to be attached to the closing words of section 105?

MEANING AND PURPOSE OF PRIESTHOOD

Lesson 80. For October 12, 1941

Objective:

Our Church would be nothing but an earthly organization were it not for the priest-

hood, which was conferred upon Joseph Smith and through him upon men in our time.

In this revelation on priesthood (section 107) we have the nature, the divisions, and the functions of the priesthood explained. It is an extraordinary revelation. Nothing ever revealed on priesthood is so clear, so complete.

Readings:

The Manual for this lesson, with the citations therein; Section 107 of the *Doctrine and Covenants*, with the material, if available, found in the *Commentary* on this revelation; *Priesthood and Church Government*, by John A. Widtsoe; *History of the Church*, Vol. II, Chapter XIII, entire, which gives the setting for the revelation, with other pertinent matter.

Outline of Lesson:

I. Introductory:

- a. Definition of priesthood
- b. Priesthood and the Church.
- c. Use of priesthood.

II. The Revelation:

- a. The two priesthoods (1-7).
- b. Authority of the higher (8-12).
- c. Authority of the lesser (12-20).
- d. Presiding officers.
 1. First Presidency (21-22).
 2. Twelve Apostles (23-24).
 3. The Seventy (25-26).
- e. Valid decisions (27-32).
- f. Duties of the Twelve (33).
- g. Duties of the Seventy (34-35).
- h. Standing high councils (36-37).
- i. Seventies (38).
- j. Patriarchs (39).
- k. Lineage of the priesthood (40-52).
- l. Adam's blessing (53-57).
- m. Addenda (58-100).

Lesson Enrichment:

"Opinions differ concerning the character of the priesthood in the Church of Christ.

"Romenists affirm that the ministers are *priests*, in the Old Testament meaning of the word: that they are mediators between God and the people; that they are offering a propitiatory sacrifice in the consecrated emblems, and that, in the absolution, they intercede for sinners, rendering the Sacrifice effectual in its application to individuals. The Roman clergy claim to be priests because the people must draw near to God through them, as Israel through Aaron; because they alone can present the real body and blood of the Son of God as a sacrifice, and because they have the power to bind and to loose, or to forgive sins, on earth.

"Protestants deny this claim. They hold that there are no *priests* in the Church of Christ. Jesus Christ, they argue, is our only

Priest. He alone has access to God. All other men must approach the Father through Him. His death is the only sacrifice that takes away sin, and it is only through Him that the favor of God is conveyed to His people. Clergymen are only His ministers; not priests. In the Old Testament there were priests, but their office was abolished when Christ came. No priestly function, they say, is ever attributed to Christian ministers, in the Word of God. This is the Protestant view.

"Romanists err in making the priesthood a caste, a privileged class, a 'hierarchy,' with autocratic power over the faith and practice of their fellow men. Our Lord warned His disciples against the temptation to assume the position of Rabbis and masters; 'for one is your Master, even Christ, and all ye are brethren' (Matt. 23:8, 10). Romanists have ignored this principle and erected an ecclesiastical empire patterned after imperial Rome. The Protestants err in regarding the priesthood as abolished in the Church. . . .

"He [Jesus] commissioned his servants and gave them power and authority to officiate in his stead in the ordinances of the gospel, after his ascension. Those who hold this power and authority, hold the priesthood; for priesthood means divine authority to act for the Lord, be it as a preacher of the gospel or as one administering divine ordinances." (*Commentary*, pp. 857, 8)

Application:

Since this lesson, like all other lessons in this course, is practical, naturally the application to be made of it is a greater appreciation of the power and authority delegated to man called priesthood.

How many in the class hold the priesthood? Do they magnify this priesthood? How do they regard it as a means to their growth spiritually? What do they do to increase their efficiency therein? These and other similar questions ought to be called to the attention of the members of the class who possess the priesthood.

APOSTATES AND CONVERTS

Lesson 81. For October 19, 1941

Objective:

It is not God's work that is frustrated, but man's. Hence we should try to be connected with God's work, and to stay with it, for our own sake.

Readings:

The Manual for this lesson; the *Doctrine and Covenants*, sections 111, 112, and 113; the *Doctrine and Covenants Commentary* for these three sections; *History of the Church*,

Vol. II, Chapter XXXII entire, which covers, first hand, much of the material needed in this lesson.

Method of Teaching This Lesson:

If the members of the class have studied the Manual and read the sections referred to, the teacher may then feel free to conduct the recitation by the question-and-answer method; but if they have not, then it may be advisable to read the revelations in the class, aloud, and ask questions as the reading progresses. This last will be a change. It may be advisable, however, for the teacher to make selections of the parts to be read.

Outline of Lesson:

- I. Introductory:
 - a. Conditions in Missouri
 - b. Conditions in Ohio
 - c. Number and character of the revelations received
 - d. A critical period for the Church
- II. Section 111:
 - a. Occasion for it
 - b. Contents
 - c. Reflections of the Prophet
- III. Section 112:
 - a. When and for whom intended
 - b. Timeliness of the revelation
 - c. Instructions to Elder Marsh
 - d. Instructions to the Twelve
 - e. Result of this on the Twelve
- IV. The Mission to England:
 - a. The occasion for it
 - b. The missionaries
 - c. Results of their labors
 - d. Effect so far as the Church was concerned.

Lesson Enrichment:

Eliza R. Snow says: "As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred towards those who maintained their integrity."

What does Sister Snow mean by "the Spirit of the world"? Has this spirit changed with the years, so that we are not in contact with it nowadays? How does it manifest itself? Why should the Spirit of the Lord "withdraw" from us as we partake of the spirit of the world? How does this Spirit manifest itself?

From George A. Smith: "A man that would stand up in the streets and say he was Joseph's friend, could not get a greater compliment than being called a 'lick-skillet.' Joseph had few friends but among the leading elders of the Church in Kirtland, the high council, one of the First Presidency, some of the seven Presidents of Seventy, and a great many others were so darkened that they went

astray in every direction. . . . They boasted of the talent at their command, and what they would do with it. Their plan was to take the doctrines of the Church, such as repentance, baptism for the remission of sins, throw aside the *Book of Mormon*, the Prophet and priesthood, and go and unite the whole Christian world under these doctrines." (*Journal of Discourses*, Vol. XI, p. 11.)

What does Elder Smith mean by the "darkness" that had overcome the minds of the apostates? What is it that brings on this darkness? What, light? Have you ever experienced this contrast? Why should these apostates deem it necessary to do away with the very things that marked Mormonism from every other Church?

Assignments:

The first two questions at the end of the lesson in the Manual will make good assignments. Care must be taken, however, that too much time be not spent on them.

As to the English mission, the persons assigned these topics should consult some smaller history of the Church, such as those cited.

Another assignment might grow out of the following quotation from the Prophet:

"In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum . . . God revealed to me that something new must be done for the salvation of the Church."

This "something new" was the English Mission.

MEDITATIONS AND REVELATIONS

Lesson 82. For October 26, 1941

Note to Teachers:

There is an enormous amount of material in this lesson. The teacher will, therefore, have to make his choice of that which he will present to the class. The guiding principle should be (a) what is the most important and (b) what is newest to the class.

This selection, of course, must be made before the class recitation begins, so that there shall be no doubt as to the matter to be presented.

Objective:

At heart, Mormonism must have something extremely vital, which is another way of saying that it must be true, that it could survive such an onslaught as it received in Missouri.

This aim is practical only in an indirect way. If one has a firm hold on truth, he is apt to conduct himself in accordance with what it requires.

Readings:

The Manual for this lesson; the sections of the *Doctrine and Covenants* required for reading; the *Commentary* on the revelations cited; some brief history of the Church covering this period. Should the teacher wish to do so, and has the time, he will find it extremely profitable to go over the details in the *History of the Church*, or Roberts's *Comprehensive History of the Church*.

The wider the range of information on the subject, the better, of course. But it is best to confine the discussion as nearly as possible to the contents of the revelations studied, since this is a course in the *Doctrine and Covenants*.

Lesson Enrichment:

From Orson Pratt: "We read in that book [the *Book of Mormon*], that not only a church should arise, etc., but that the blood of the Saints who should embrace its faith, should cry from the ground to the God of heaven. . . . How unlikely a thing to be fulfilled! Here upon this land, is one of the most free governments given to man, bestowing upon all civil and religious liberty: . . . The people said such a thing could never come to pass: Joseph Smith was an impostor. But how long was it before this met with fulfillment? History shows that three years after the rise of this Church, the Latter-day Saints, numbering some 1,200 persons . . . were driven *en masse* from their possessions, their homes were torn down . . . and many of the Saints were also shot dead by the persecutors. Was it because they had committed crimes that merited this treatment? No, the court records do not show a single instance

of our people having broken the laws. Was it polygamy? No, for the principle of plural marriage was not known among us then." (*Journal of Discourses*, Vol. XVIII, pp. 223, 4.)

Questions:

Don't forget the questions at the end of the lesson in the Manual. Here are some more of the same kind:

1. Concerning the laying of the foundation stones of the temple at Far West, there is an interesting story. It may be found in the *History of the Church*, Vol. III, pp. 336-40, also the footnote. Why were the Apostles so eager to see that this prophecy was fulfilled and the anti-Mormons that it should not be?

2. What is our theory of the "Old World" and the "New World"? That is, which is the older of the two? Where is "the place where Adam dwelt"? What took place there in the last days of Adam? What will take place there in the future?

(We identify Adam and Michael.)

3. Explain the phrase in verse 7 of section 117, the "solitary places to bud and to blossom."

4. Who were David W. Patten, Newel K. Whitney, Lyman Wight, John E. Page? (Something may be found concerning these men by consulting the notes in the *History of the Church* where their names first appear. See index to the first and second volumes.)

5. What is the relation between the United Order, stewardship, and tithing? Why is the United Order called the law of the celestial kingdom? Why could not the Saints of this period live this higher law? Why do you suppose it was given at this time?

Union Meetings (Concluded from) page 418

family, etc. However, most of such material is beyond the realm of the Sunday School. An attempt should be made to keep the discussion within the limitations of the Sunday School.

The Card Index:

An excellent device for assembling such data is a package of small cards, obtainable at any stationery store. Data should be listed under appropriate headings.

After the cards are prepared they should be used. The teacher should turn the cards over and over until he has established complete recognition of each child. And, from time to time new data should be entered.

The talk should close on a dramatic note, stressing the potentialities of children and the

immortalities of our teachings. The following excerpt illustrates the former and Glenn Frank's *A Prayer for Teacher*, (See Wahlquist, *Teaching as the Direction of Activities*, p. 9) the latter.

Departmental Session:

Each stake supervisor should canvass with the teachers in the various departments what information they have about their pupils. Obviously, such data will vary from department to department.

Also, the stake supervisor should prepare to discuss the psychology of the pupils of the age-level of concern. (For suggestions, see Wahlquist, *Teaching as the Direction of Activities*, Chap. XVIII there is much here on the adolescent.)



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

ELECTIVE COURSE TO ALL MEMBERS OVER 18 YEARS OF AGE

GENEALOGICAL TRAINING

Subject: OUT OF THE BOOKS

The outlines in the July *Instructor* completed the Genealogical Training Course for 1941.

This lesson course, with the same text, will be repeated in the Sunday School for 1942, so that all members of the Sunday School over eighteen who desire this specific training and genealogical experience may have the opportunity of obtaining it.

Since the original recommendation was for classes to begin in September, 1940, it is possible that some classes will complete the forty-two lessons before the end of this year. To all such classes we now recommend that they spend extra Sundays on some of the lessons—going more intensively into research problems, and particularly the assigned activities. It is our observation that most classes were delayed in starting on the lessons and that a great majority will finish about the end of 1941.

Lessons which can profitably be utilized for more than one period, if necessary, are lessons 25 to 42. Any one of these deals with

a vital and important subject and could be utilized for two or even three periods. With such an expansive program we feel there will be no difficulty in classes finding material to utilize the extra class periods available to them.

About forty assignments were made in connection with outlines of various lessons appearing in former issues of *The Instructor*. We urge upon teachers to check up on the progress class members have made in completing to their satisfaction these assignments. The real test of the success of this course will be in the activities that have been accomplished, the new skill in research acquired by members of the class, the new records they have kept or the new ancestors they have discovered.

As will be seen by every student of the course, it is intended to be preeminently a practical course, not a series of lessons discussing doctrines or general principles of the Gospel. It has been amply demonstrated that members desirous of such practical training have found such a course of activities much more interesting than one of abstract discussions without practical applications.



GENEALOGICAL TRAINING CLASS PARTY

Thirteenth Ward, Ogden Stake, May, 1941, Theme "Family Organization"

Superintendent, Carl I. Edvalson; Teacher, Emma Jones

Photographed by Paul S. Bieler



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERNS AND PROSPECTIVE MISSIONARIES

LESSON GUIDES FOR OCTOBER, 1941

"MODERN MISSIONARY EQUIPMENT"

Lesson 34. For October 5, 1941

Text:

The Gospel Message. (Department Manual) Chapter XX.

Objective:

To lead students to intelligently use modern equipment in teaching the gospel.

Suggested Procedure:

Step 1. Arouse general class interest in the use of modern missionary equipment by using one of the following methods or others:

- A. The direct showing of film slides, or the playing of a recorded dramatization or discussion may need no other motivation but a brief explanation of the purpose of the film or record should be made.

- B. The Question Approach:

Arouse interest by use of such questions as the following:

1. What use do missionaries make of the radio? Can effective teaching of the gospel be done by radio?
2. Can effective teaching be done by recorded dramatizations? Do missionaries use them? How?
3. What equipment does the missionary of today have for the purpose of teaching by use of film strips and sound devices? Where does he get the equipment?

- C. The Problem Approach:

1. A missionary and his companion are asked to appear before the Kiwanis Club of a given city. They are desirous of winning friends for the Mormon cause. Would the showing of pictures portraying Latter-day Saint activities be helpful? Why? What pictures should be shown? What explanations should be made?
2. Millions of people who have never been contacted by L. D. S. missionaries listen to radios. Is it possible to convert people to Mormonism by use of the radio? What type of program

would be most effective? What is being done by use of the radio in Mission fields today?

Step 2. Have special reports given, or showing of films, etc., made.

Step 3. Have class read the *Gospel Message* (Manual) Chap. XX.

(If the actual showing of films, etc. occupies the entire class hour, the facts given in the Manual should be digested by a student under special assignment and presented to the class at the next class hour.

Step 4. Return to any unanswered questions for further discussion. Summarize the value of radio, dramatizations, films, etc. to those who seek to teach the gospel to others.

Step 5. Make careful assignments for the next class hour. The next lesson will be a discussion of the actual approaches by use of missionary tracts. In preparation for that hour various tracts should be brought into the class room by the class members, or tracts should be purchased from the Sunday School Offices, 50 North Main, Salt Lake City, Utah.

Typical tracts can be assigned to individual students who should analyze the particular tract and be prepared to discuss the value of its approach and the situations where it would be effective.

A five minute talk by a returned missionary giving two or three examples of the effective use of tracts will stimulate discussion.

UNIT 11. DELIVERING THE MESSAGE TRACTING

Lesson 35. For October 12, 1941

Texts:

The Gospel Message (Department Manual), Chapter XXI; *Gospel Restoration Themes*. (Department Manual, 1939)

Objective:

To lead students to effectively use Church tracts in teaching the gospel to others.

Suggested Procedure:

Step 1. Arouse general class interest. This may be done by one of many ways. The following are suggested:

A. The Question Approach:

Ask at the beginning of the period such questions as the following:

1. What is "tracting" in missionary work?
2. Why is tracting used?
3. When is tracting a waste of time?
4. When is tracting valuable?
5. How should tracting be followed up?

B. The Problem Approach:

1. As missionaries you and your companion enter an apartment house. In ringing the doorbells of the apartments more than half the occupants are found to be out. What can you do to make at least some contact? What missionary tract would you leave? What should it contain? Why? Would you leave more than one at a door? Should you return to those apartments again. When? If you find the occupants gone a second time should you leave further literature? What tract would be appropriate? Should you keep a record of the names and addresses of the people visited? The tracts left? The date of the various calls? Why?

2. At one of the doors the occupant, a lady of middle age, answers your ring. Finding the nature of your call she appears uninterested and seeks to dismiss you. Sensing that to prolong the conversation may only arouse her resentment you ask her to accept some of your literature. Which tract would you present? Why? What follow-up would you make?

3. You are admitted into the home of a non-Mormon and have a brief conversation with the man and woman who are about forty-five years of age. They have four children ranging from the age of ten to eighteen. You find from your conversation that they have attended numerous churches at intervals but do not profess adherence to any creed. They are courteous to you but not desirous of hearing your story. Will our literature be of value? What tract or book would you leave in that home? Why? What record should be made of the visit? How soon would you make a return call?

Step 2. Ask the class to read silently chapter XXI in the Manual. (While this is being done the instructor should list on the board the more important missionary tracts. See Chapter XIX.)

Step 3. Have reports, previously assigned given to the group. (See Lesson 34 for suggestions.)

Step 4. Return to any unanswered questions or problems for further discussion. Present further specific situations and ask the class members to select appropriate literature for the occasion.

Assignment:

Step 5. Make careful assignments for the next class hour. That hour should be used for actual demonstrations in the use of tracts by the students. For this purpose actual missionary tracts should be in the hands of various students. (*The Rays of Living Light*, by Penrose, the Widtsoe tracts, and others may be obtained for a nominal price from the office of the Sunday School General Board at 50 North Main, Salt Lake City. See the July *Instructor*.)

TRACTING (Continued)**Lesson 36. For October 19, 1941****Texts:**

The Gospel Message (Department Manual), Chapter XXI. *Gospel Restoration Themes* (Department Manual 1939).

Objective:

To lead students to an actual use of tracts in introducing the gospel to others.

Suggested Procedure:

This hour should be given to actual student demonstrations in the use of tracts. (See Lesson 35 for suggestions.)

Assignment:

Lesson 37 will be devoted to an analysis of the cottage meeting.

1. Assign a student to report on the use of cottage meetings in the missions (5 minutes).
2. Assign a student to report on the use of cottage meetings in the stake missionary work (3 minutes).

COTTAGE MEETINGS**Lesson 37. For October 26, 1941****Text.**

The Gospel Message (Department Manual), Chapter XXII.

Objective:

To lead students into an actual use of meeting as an opportunity to effectively present the Gospel.

Suggested Procedure:

Step 1. Arouse general class interest in the use of cottage meetings. This may be done in many ways. The following are suggestive:

A. The Question Approach.

Such questions as the following may arouse interest:

1. How many of you have ever attended a cottage meeting? How many have taken part in one?
2. What are the distinctive features of a cottage meeting?
3. What is the value of a cottage meeting in preaching the Gospel?
4. What preparations should be made for a cottage meeting? What topics should be discussed? What songs should be sung? How long should the meeting last?
5. What follow-up should be made?

B. The Problem Approach.

1. As missionaries you and your companion move into an area where you find a few scattered families of Saints. These members of the Church are well-established in their communities and have many friends among the non-Mormons. How can you best utilize these families in reaching others with your message? Is a cottage meeting an easy and logical step? What preparation should be made for it? What would you do at the cottage meeting? What subjects of discussion would be best if you are meeting for the first time? Could films and a projection machine be profitably used? What songs would be appropriate? What follow-up should be made?
2. As missionaries you and your companion enter a small city where you find no Latter-day Saints. You find a man who has visited Salt Lake City and who has been pleased at what he experienced. You inform him you have a set of beautiful, colored slides showing the buildings, homes, and welfare

work among the Mormons, and offer to show them at his home some evening to his friends. He invites you to his home for that purpose. Should you deliberately introduce Latter-day Saint doctrines during that evening? If doctrinal questions are raised what should you do with them? Should you sing? Pray? What follow-up should be made?

Step 2. Ask the class to read silently *The Gospel Message*, Chapter XXII. While this is being done the instructor should outline on the blackboard various types of cottage meetings, or write further questions and problems. These will occupy the attention of fast readers while the remainder of the class are completing the reading.

Step 3. Have any special reports given.

Step 4. Return to any unanswered questions and problems for further discussion.

Step 5. With the aid of the class summarize the values of cottage meetings in missionary work. Outline suggestive programs for two or three types of cottage meetings.

Step 6. Make careful assignments for the next class hour. That hour should be given to an actual demonstration of a cottage meeting by two or three pair of students acting as missionaries. The circumstances, nature of the audience, etc., should be determined at this time, and the students who are appointed to act as missionaries instructed to hold a certain type of cottage meeting. The remainder of the class are to act as invitees to the meeting. They should be prepared to ask sensible questions if the opportunity occurs but should avoid argument. At the close of the meeting they should be prepared to criticize its effectiveness. It is suggested that a formal type of cottage meeting be held in which song, prayer, and some speaking precedes any open discussion.

A FLASH FROM MAJOR THEO. E. CURTIS, JR.

"The regiment with which I am associated as Chaplain has approximately 850 men in it. One-third of these men are Latter-day Saints, actually, or of record. Therefore, each Sunday, I hold a general non-sectarian service for the entire regiment. Following this meeting I hold a Sacrament Service for the L. D. S. men. When we return from maneuvers at the end of next month I expect we will have room sufficient, and time, to hold Gospel study classes."

So wrote Major Theo. E. Curtis, Jr., Chaplain of the 115th Engineers, thanking the General Board for some assistance it had given him.



Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade

Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
For Young Men and Women 17 and 18 Years of Age

YOUR RELIGION

Lesson 31. For October 5, 1941

Problem:

Who are the Critics of Religion and How Valid are Their Criticisms?

Text:

Lesson Manual, Lesson 31.

References:

Bruce Barton, "Should Religion be Abolished?" *Collier's*, April 9, 1927 and "Has the Church Done More Harm than Good?", *Collier's*, April 23, 1927; Wahlquist, "The Right to be Religious," *Deseret News*, November 17, 1934; Talmage, *Articles of Faith*, pp. 3-6, inclusive.

Objective:

To show the necessity of being religious if one is to get the most from life.

Methodology:

The Lesson Manual enumerates several types of critics of religion. Obviously, there are other critics and other types of criticisms. Furthermore, the classes overlap and duplicate one another. It is doubtful if any person definitely breaks with the church until he qualifies under several of the types of critics described. It should be the purpose of the lesson to fortify the students against these critics as they are encountered in life.

The topics below may prove suitable for assignment and discussion in class. Personal Problems listed in the Lesson Manual may also be used.

1. The Incompetent.
 - a. Who is a competent critic of religion?
 - b. Of music?
 - c. Of art?
 - d. Of literature?
 - e. How many critics does this answer remove?
2. The Disappointed.
 - a. Why are some people disappointed in churches?
 - b. Is it the fault of the church?
 - c. If not, should it turn people from the church?
3. The Fearful.
 - a. Should the church be judged by the actions of the fanatics?
 - b. See Personal Problem 4, Lesson

Manual. (Encourage the students to observe the lives of the religious and non-religious and to draw their own conclusions.)

4. The Students of Science.
 - a. Distinguish between science and religion.
 - b. In what sense are they the same?
 - c. In what sense are they different?
 - d. How serious is the conflict between a biblical and scientific explanation of a phenomenon in nature?
5. "The Would-be Scientists."
 - a. How many of the supposedly non-religious make religions out of their cults? Illustrate.
 - b. Does the fact that religion is not an exact-science, make it any the less valuable?
 - c. Does any science answer the problems of religion; i. e. what to do with life, etc.?
6. The Intelligentsia.
 - a. How impartial and objective should a person be in observing war? Crime? Poverty?
 - b. Does the religionist have something the erudite lacks? (See the dictionary.)
7. The Thinker.
 - a. Do you sympathize with the critic of a static church?
 - b. Do you belong to a dynamic church? Cite proof.
8. The Irresponsible.
 - a. How seriously should one consider these critics?
 - b. How should a person regard life?
9. The Services of Religion.
 - a. Explain and illustrate Plutarch's remark (see quotation.)
 - b. Explain and evaluate the quotation from Wm. James.

Enrichment Material:

See Talmage, *Articles of Faith* for the Distinction between Theology and Religion.

YOUR FAITH

Lesson 32. For October 12, 1941

Problem:

How can I Know for Certainty the Truthfulness of the Gospel of Jesus Christ?

Text:

Lesson Manual, Lesson 32.

References:

Cotton, *Has Science Discovered God?* (Thomas V. Crowell Co.).

Liahona: The Elder's Journal, November 26, 1918. (Published in commemoration of President Joseph F. Smith.)

Any conference reports, containing testimonies of the general authorities.

Objective:

To establish the fact that the best basis of a testimony of the Gospel is the inspiration of the Holy Spirit, poured out upon us as we undertake our natural responsibilities in God's Church.

Overview:

The lesson endeavors to answer the question: How can I know for a certainty the truthfulness of the Gospel of Jesus Christ? First, in answer to a question oftentimes put by youth, it shows that scientists are not anti-religious, but, on the contrary, many are highly religious. Second, by quotations from church leaders, it shows that testimony comes through service in the Church; more-so, than in the objective, impartial approach of the scientist. Conversion is an inner change, a subjective state.

Methodology:

The questions below may prove helpful in starting and continuing a fruitful socialized recitation. Questions marked * may be assigned in advance.

1. With respect to religion, have you ever asked the question: What can I believe?

2. Can the scientists answer this question? the literary men? the prophets of God?

3. What are the differences in their approaches?

*4. Read the testimonies of Presidents Taylor and Smith. What is the basis of these strong testimonies? Can they be denied? Proved? How?

*5. Hear brief biographical sketches of Lorenzo Snow and Joseph F. Smith. Do these fit the testimonies?

6. Does 20th Century man take his religion seriously enough?

7. Is there any evidence that Latter-day Saints are partaking of "the spirit of the world"?

8. How can this be counteracted?

If you think at this point that the spirit of testimony is present in your group, devote the remainder of the hour to testimony bearing.

YOUR PRAYERS

Lesson 33. For October 19, 1941

Problem:

Why and How Should I Pray?

Text:

Lesson Manual, Lesson 33.

References:

Jos. F. Smith, *Gospel Doctrine*, Chapter XII; Brigham Young, *Discourses*, p. 65 f.

Objective:

To lead Latter-day Saint youth to sense the efficacy of prayer.

Methodology:

There are two aspects to this lesson: first, a statement with ample illustrations of the part prayer has had in the organization of the Church of Jesus Christ of Latter-day Saints; and, second, a suggestion of the role prayer may be made to play in the life of the individual member, with models of prayers and a discussion of the *prayerful* attitude.

A socialized recitation is best. The exercises below may serve as pivotal questions for discussion or as assignments for advanced preparations.

*1. Give illustrations to show the place of prayer in the organization of our Church. (Joseph Smith's vision, the *Book of Mormon*, the *Doctrine and Covenants*, etc.)

*2. When is a prayer answered? (Consider Brigham Young's statement, as quoted.)

*3. What promises are made to the Latter-day Saints in answer to prayers? (A testimony of the divinity of the *Book of Mormon*, etc.—see text, and supply others.)

*4. What model has been set for our prayers? (Read aloud the quotation, Matthew 6:5-15.)

*5. When should the Lord's prayer be used? (See counsel of Joseph F. Smith.)

*6. Should youth pray? Why? (Note the strategic position of youth, who has his entire adult life in the process of formation.)

Enrichment Material:

1. Invite students to collect and to read in class favorite poems on prayer, such as Ella Wheeler Wilcox's "Prayer":

"Prayer has a sweet, refining grace,
It educates the soul and heart.
It lends a luster to the face,
And by its elevating art
It gives the mind an inner sight
That brings it near the Infinite."

2. Sing some songs, such as:

No. 95, "Prayer is the Soul's Sincere Desire."

No. 41, "Joseph Smith's First Prayer."

No. 65, "Did You Think to Pray?"

(Turn to page 446)



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR OCTOBER, 1941

Lessons 35 and 36. For October 5 and 12, 1941

"PRAYER—THE APPROACH TO GOD"

"MOODS AND PRAYER"

(For Two Sundays)

Problem:

What is prayer, what can it do for individuals, when and how should one pray, and what are some of the more common questions about prayer asked by thoughtful people?

Objective:

To thoroughly study prayer from many angles and to discuss fairly the many problems which frequently arise regarding prayers and praying.

Point of View:

These two lessons (35 and 36) are treated together because they both have the same purpose in view. Number 35 is a general treatment and discussion of what prayer is and how it is regarded by the Church of Jesus Christ of Latter-day Saints. Number 36 is somewhat different; it is questions about prayer answered in the words of poets. These poems can form the basis of a fine discussion and suggest other questions of interest and value. The two lessons are so closely related that they need not necessarily be taken up as separate units, but may be interwoven in any manner deemed effective by the teacher. There is sufficient material given for two Sundays and much more material is easily available in nearly any locality.

Harry Emerson Fosdick says: "Never have there been such extensive and such convincing evidences of the poverty and inadequacy of human means and agencies for furthering the welfare of humanity; never has there been such a widespread sense of the need of super-human help; never have there been such challenges to Christians to undertake deeds requiring Divine cooperation; never has there been such a manifest desire to discover the secret of the hiding and of the

releasing of God's power. Interest in prayer is worldwide. . . . Prayer is something the reality and power of which can be verified only by praying."

"The Meaning of Prayer"

Young Latter-day Saints need to understand what prayer is and how it can be employed to enrich their lives. They need to practice praying. The teacher should endeavor to so stimulate and motivate the present lessons that a thorough understanding of the theory of prayer might be made a part of each pupil's knowledge and out of it grow a determination to practice prayer in daily life. Understanding and practice of prayer make a happy combination of unlimited importance.

Problems and Questions:

1. How can God hear prayers?
2. If God already knows our needs, what good is there in praying?
3. If prayers were not answered would it still be worthwhile to pray?
4. Why did Jesus pray?
5. If the world is governed by law, what is the need of praying?
6. Do you think God ever says "No" as an answer to prayer?
7. What is prayer?
8. Is prayer just to ask for things wanted?
9. Should a person pray if he has nothing in particular to ask for?
10. One person has said, "I believe most prayers don't go higher than the ceiling." Was this a statement of disbelief in prayer?
11. Should one pray each day just from mere habit?
12. Should a person pray when faced with emergencies, if he has never prayed before?
13. Will God in His greatness pay any attention to a single individual?
14. Does a person's life condition what might be expected in God's answering prayers?
15. Should a person pray if he doubts the value of prayer?
16. What steps might be taken to overcome doubts regarding prayer?
17. Will selfish prayers be answered?
18. Give examples of selfish requests in praying.
19. Should a person pray for himself?
20. What other kinds of prayers are there besides those which ask for something?

21. How can a prayer be answered if the thing prayed for is denied?

22. Why are so many sincere prayers unanswered?

23. Should one kneel in prayer?

24. Does it make any difference how one prays?

25. Why do we pray "in Christ's name"?

26. What is the value of having others pray for you?

27. A famous M. D. said, "The influence of prayer on the human mind and body is as demonstrable as that of the secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relations." Discuss the above statement.

28. It is reported that Jacob Hamblin, famous early-day scout among the Indians, often said that the most effective weapon he ever had was prayer. Discuss.

29. What might be accomplished in the world today by a united praying people?

30. Emerson said: "No man ever prayed without learning something." Discuss.

31. How can prayer be said to be natural to all peoples in all times?

32. How might the universality of prayer be regarded as a proof of its reality and effectiveness?

33. Review some of the different manners in which peoples of the world pray.

34. Is there a need for training in regard to proper praying?

35. Did Jesus receive everything He prayed for?

36. How does communion with God differ from the experience of human friendship?

37. Why do some people find it hard to pray?

38. What is the difference between faith in prayer and prayer in faith?

39. Is there such a thing as deferred answers to prayers?

40. When is a prayer sincere?

41. What is the proper relationship between action and prayer?

42. How might praying influence an individual's life?

Suggestions:

1. Sing some of the prayer songs as a class. Have members of the class or guests sing others.

2. Investigate and report on the different ways in which people pray.

3. Many interesting scrap-books have in them only material on prayer. Prayer poems, pictures, famous prayers, etc.

4. It is reported that one Sunday School

class went to the bedside of a sick member and prayed for the member's recovery.

5. Provide each member a piece of paper and a pencil. See if it is possible to write a prayer which is not a request for something.

6. Find the prayers on the *Bible*, and report on or discuss them.

7. Invite prominent members of the Ward to your class to discuss "prayers and their answers."

8. Initiate a project to improve the quality of your praying.

9. Relate experiences of your own regarding prayers and their answers.

10. A number of interesting prayer incidents that are worth retelling before the class are given in *The New Testament and the Problems of Life—Student Source Book* (1938) pp. 94-106. (This Manual can be borrowed from any Senior Seminary)

References:

1. Smith, Joseph F. *Gospel Doctrine* Chapter 12 "Prayer."

2. Fosdick, Harry Emerson *The Meaning of Prayer* (The whole book is an excellent discussion of the many phases of prayer. Gives bibliography).

3. Carrel, Alexis "Prayer is Power" *Reader's Digest* (March 1941) pp. 34-.

4. *The New Testament and the Problems of Life* (L. D. S. Senior Seminary books). Use the units on prayer in *Teacher Manual* (1938), *Student Source Book* (1938) and *Teacher Supplement* (1939).

CHASTITY—AN IDEAL OF THE CHURCH

Lesson 37. For October 19, 1941

Problem:

What are the teachings of the Church of Jesus Christ of Latter-day Saints regarding chastity and virtue?

Objective:

To gain a knowledge of the Church's teachings about chastity and its relationship to happiness in human life.

Point of View:

It is a well-known fact that there is a flood of dangerous, misleading, and often obscene literature covering our country which seems to have no other purpose in mind than to destroy moral restraint and self-control among the youth. Even among writers who have gained considerable renown there are those who glorify free-love and promiscuity. They preach the false doctrine, through stories and articles, that free gratification of the impulses is natural and therefore proper. Al-

though they do not say so in as many words, they would have human beings live on a strictly animal level.

The world-war number one left in its wake broken ideals which often expressed itself in immorality. And now in the face of another world conflict, the same danger threatens again.

We as members of the Church need to instruct ourselves regarding virtue and clean-living. We need to learn what virtue is, what it implies and how to best fortify ourselves that we may withstand the many temptations which lead people into immorality and unchastity. Occasionally we need to talk over the problem with youth and face the facts. We need to review the disastrous results which follow unrestricted living and to more fully glorify the beauty and happiness that comes to an individual from living a clean life.

There are many factors in our present social set-up which have a tendency to destroy the individual's restraint and self-control: the movie, with its power of suggestion not always for good; the flood of obscene literature which is available even at public news-stands; the great amount of leisure time available to nearly all; the ease and comfort which accompanies modern transportation; and the fallacious popular belief that to be modern one is supposed to give up strict ideals of chastity and virtue.

We must forever fight for the right which was expressed by God Himself when He said to ancient Israel: "Thou shalt not commit adultery."

Questions and Problems:

1. Define the words "chaste," "virtuous," "immorality," "adultery," etc.

2. Is chastity regarded as an attribute of a superior mind?

3. Are immoral sex relations anybody's business but that of the offenders? Whose and why?

4. What are the results that follow immorality and sex sins?

5. Is it wrong to learn about sex and its purposes?

6. In many schools, students have expressed the opinion that one of the greatest needs is more sex education. What are your opinions? What are the advantages and disadvantages of general and widespread knowledge about sex?

7. Why should sex impurity be regarded as the next worst sin to the shedding of blood?

8. How do humans differ from animals?

9. What characteristics mark the change from childhood to youth?

10. What are the important sex problems that youth must meet?

11. What are some of the so-called natural tendencies of human beings?

12. Is repression of the natural urges harmful?

13. What factors tend to break down self-restraint and self-control in individuals?

14. Discuss the belief of some that to be modern implies being immoral.

15. "There are two views of sexual morality—the animal and the spiritual." Discuss.

16. Would the boys desire to marry girls who had been too free with other boys? Why?

17. Would any girl desire to marry a man who was known to be impure in his living? Why?

18. Immoral people marry. Explain.

19. What is the true meaning of "being modern"?

20. Does being truly "modern" require chastity or immorality? Why?

21. Why does the Church take such a firm stand on virtue as the road to happiness?

22. What are the rewards that follow virtue and clean living?

23. Read Matt. 5:27-28. Contrast this with the commandment given in Exodus 20:14. Would there be sins if thoughts were correct?

24. What are the standards of morality among the youth of your community?

Suggestions:

1. Read *The Heart of a Rose*, by Mabel McKee. Read *The Three Weavers*.

2. If possible have a local doctor discuss immorality and its dangers.

3. Make a chart in the class. List all the things that can be done to prepare for a happy marriage.

4. The Sunday before this lesson is given, introduce the subject and have the class list all their problems regarding sex, love, marriage, courtship, immorality, etc. Be prepared to answer each problem asked on the following Sunday.

References:

1. Washburn. J. A. *The Story of the Old Testament Lesson 44*, "The Seventh Commandment—Adultery."

2. *M Men Manual* 1936-1937) Chapter 14. "The Seventh Commandment" Chapter 15. "The Meaning and Significance of Sex" Chapter 16. "Youth, Sexual Maturity and Economic Factors." Chapter 17. "The Necessity and Value of Sex Control."

3. *Youth and Its Religion* (M Men and Gleaner Girl Manual—1939-1940) pp. 30-46.

4. Evans, John Henry, *Step A Little Higher* Chapter 7, "The Way of a Man With a

Maid;" Chapter 8, "Babylon and the City of God."

5. Rice, Thurman B. *How Like Goes On and On; The Venereal Diseases; In Training* (Dr. Rice gives a fine discussion of sex and the problems it raises among youth).

6. Burkhart, Roy A. *Thinking About Marriage*.

7. *The New Testament and the Problems of Life* (1938) Unit 11. (This book can be borrowed from the L. D. S. Seminary.)

"FRIENDSHIP IN THE CHURCH"

Lesson 38. For October 26, 1941

Problem:

How does the Church of Jesus Christ of Latter-day Saints regard friendship with our fellowmen and what does the Church do to encourage its ideals in this regard?

Objective:

To gain a better understanding of the influence of friends upon our lives and to develop an appreciation of how the Church is trying to encourage friendship as part of the Gospel plan.

Point of View:

Friendship, in its true sense, is sacred. It touches the deepest parts of our lives. It influences for good or evil our character, and provides the opportunity for service of the highest type which brings happiness to individuals. The Gospel plan has as its aim the promotion of happiness. Because friends are so necessary for the happiness of individuals the promotion of true friendship is part of the Gospel plan and thus taught and encouraged by the Church.

Charles Kingsley was once asked, "What is the secret of your life? Tell me that I might make mine beautiful too." His only answer was, "I had a friend." The older a person grows the more and more he comes to realize that what he is, his character, his thoughts, and his acts, are the result of his friendships more than anything else.

Instinctively, from earliest childhood, we go out in search of comrades and friends. In youth the desire for friends becomes intense. In middle-life the greatest happiness comes from those we call friends. In old age the only things that make life worth clinging to are the love of true friends and the memories of friends who used to be. Every person needs some friend to aid, to defend, to work and play, to dream with, to serve, to inspire and to love.

Different motives prompt the selection of friends; some selfish, others unselfish and sin-

cere. The lasting and true friendships are those in which the friends enrich the lives of each other. It is fellowship,—the ability to think and to feel alike in the process of elevating each other to higher realms of thought and achievement.

Because of the importance of friends, and the importance of proper friends, the youth must be guided wisely by those who counsel them. The Sunday School teacher can do his part in making this lesson on friendship a wholesome and rich experience which will help influence the lives of the class members.

Questions and Problems:

1. Are friendships necessary?
2. How might friends affect your lives?
3. Is there such a thing as being too intimate with people?
4. What kinds of friends may one have besides people?
5. Should you be a friend to everybody?
6. Should you consider everyone your friend?
7. What is the true meaning of friendship?
8. When is a person truly your friend?
9. Can one live a good life in the presence of bad company?
10. How can one best be a good friend?
11. Should one choose his friends from among those of different ideals and social levels?
12. What guide-posts can be used in choosing friends?
13. Do true friends always agree with each other?
14. Does a person have to "pet" and "woo" in order to be friendly?
15. Should parents be allowed to assist in the choosing of their children's friends?
16. What will make friendships endure?
17. Is being "popular" being friendly?
18. What does the Church do to promote friendships?
19. What is the relationship between friendships and marriages?
20. Why should the Church be concerned with people's friendship activities?
21. Why does the Church encourage the making of friends within the Church?

Suggestions:

1. Some fine stories of friendship from the *Bible* could be retold by class members:
 - a. Job 19:13-22 (Job's desolation as his friends leave him).
 - b. Ruth (A story of friendship between two women).
 - c. David and Jonathan (Jonathan places friendship above the opportunity to rule a kingdom).
 - d. The Good Samaritan (A despised man

- forgets hatred and proves himself a friend).
2. There are hundreds of fine friendship stories, some of which could be reviewed by members of the class:
 - a. The friendship between Joseph Smith and his brother Hyrum, Brigham Young, John Taylor, and Porter Rockwell, etc.
 - b. James—*Smokey*.
 - c. O. Henry—"Friends in San Rosairo."
 - d. Kipling—*Captain's Courageous*.
 - e. Shakespeare—*Hamlet* (Act 1 Scene 3) (Polonius gives Laertes some advice about making friends).
 3. Construct a complete list showing the positive and negative factors in friendship.
 4. It is perhaps true that the best way to teach friendship is to engage in friendship activities:
 - a. As a class project do a friendly act to someone.
 - b. Write a friendly letter.
 - c. Organize a friendly club.
 - d. Have a party.
 5. There are enough poems written about "Friendship" to fill many scrapbooks.

6. Plan and present a program with Friendship as the central theme.

References:

1. *The Old Testament and the Problems of Life* (Teacher Manual and Student Source Book—1938, and Teacher Supplement—1939) Seminary texts which have units on Friendship. Much useful material and references are given.
2. Carnegie, Dale *How To Win Friends and Influence People*. (This book is easy to obtain and contains a wealth of material).
3. Tressler, Irwin *How to Lose Friends and Alienate People* (A negative treatment. Parts of it are humorous and furnish good examples of what we sometimes do to lose friends).
4. Emerson, R. W. *Essay on Friendship*.
5. "Definition of Friendship" *Forum* (April 1931).
6. Guest, Edgar A. "Friends" *Just Folks* page 103.
7. Tanner and Bennion: *Problems of Youth* Chapter 24 "Adventures in Friendship."
8. *Looking in on Greatness*, Chapter 12, "Friendship."



L. D. S. SUNDAY SCHOOL AT GOLDSPRINGS, NEVADA

Right to left, back row: Frederic T. Evensen, Superintendent; Paul Hoover, Second Assistant; Raymond Kempe, Presiding Elder. Third from left: Mrs. Lillian Freelove, First Assistant

(This picture was printed in the March "Instructor" and erroneously credited to Nipton, California)



Advanced Juniors



General Board Committee: Junius R. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST
For Boys and Girls 14 Years of Age

LESSONS FOR OCTOBER, 1941

FREEDOM GUARANTEED

Lesson 35. For October 5, 1941

Objective:

To show how the constitution of the United States was inspired of God and helped to prepare the way for the Restoration of the Church of Jesus Christ.

References:

Mosiah 29:—Contains an excellent chapter on why government by law is better than government by men.

Doctrine and Covenants 98:4-8; 101:77-80; 109; 54.

XI and XII Articles of Faith.

Any good American History Text. (See chapters dealing with the constitution.)

Organization of Material:

I. Introduction.

People learn more effectively if they read with a purpose, if they are seeking answers to questions and problems. It is highly desirable, therefore, that the teacher find ways of bringing the big issues of the lesson before the class with enthusiasm and in a way to arouse the curiosity and win the attention of the students. Once this is achieved, then the students can read the lesson in the Manual with profit.

To get student interest at the outset, we suggest the following procedure: (If you think of a better one, use it, of course.)

- a. A brief and forceful review of the previous lesson. Thirteen colonies signed the Declaration of Independence July 4, 1776. After seven hard years they were victorious under Washington.
- b. List questions on the board which reveal the difficult circumstances the colonies faced after the war. For example:
 1. Was there any government over the Thirteen Colonies as a whole in 1783?
 2. What were economic conditions?
 3. What conditions favored the establishment of a Monarchy in America at this time?
 4. What form of government was established?
 5. Why do you believe it was inspired of God?

6. Why do you like governments based on constitutions?

II. There Shall be No King!

- a. Washington's attitude.
- b. Nephi's prophecy (II Nephi 10: 10-11).

III. Government by Law, not by Men.

- a. Distinguish between the two.
- b. Values of rule by law (See Mosiah 29:—)
- c. The Bill of Rights, especially Article I, which guarantees religious freedom.

IV. The Constitution Inspired of God.

- a. Because it helps to preserve man's freedom—right of free agency.
- b. Because it guarantees religious freedom—making possible the Restoration of the Church of Christ.
- c. Because the Prophet Joseph Smith was told that it was. (*Doctrine and Covenants* quotations in references)

Enrichment Material:

Bring to class the Bill of Rights and have students learn some of them which can be best appreciated at their age level.

Application:

These young people are living in an age when men are fighting for freedom. This lesson offers a fine opportunity to teach them a love for freedom. It reveals that freedom is the Will of God, in harmony with the Gospel, and essential to the establishment and successful maintenance of the Church of Christ.

RELIGIOUS LIFE IN WESTERN NEW YORK IN 1820

Lesson 36. For October 12, 1941

Objective:

To reveal the religious life of Western New York in 1820 in such a way that students will be able to imagine themselves in the position of the Prophet, and thus relive in a measure his experience.

References:

Extracts from the *History of Joseph Smith*, (*Pearl of Great Price*, pp. 46, 47).

Roberts, B. H., *Comprehensive History of The Church*, Vol. I., Chapter V; Evans, John Henry, *Joseph Smith: an American Prophet*, pp. 28-37.

Tanner, George S., *Comparative Christian Religions*, L. D. S. Dept. of Education, Chaps. IV to XI.

Organization of Material:

Introduction:

The story of events leading up to the first vision of the Prophet in 1820, your boys and girls will have heard several times. But that is a great story which can be repeated in a fuller way from year to year as people mature in experience.

Never before have your students studied this story when they were fourteen—the very same age as the boy Prophet in 1820. To create interest, therefore, relate as much of the lesson to their lives as possible. (Be sure, too, that you note the limits of the lesson and don't get over into the next lesson unless you have extraordinary reasons for doing so.)

To make this lesson personal and meaningful to the class members you might suggest a comparison of their lives with that of the Prophet. Go to the blackboard and sketch an outline something as follows:

I. Comparative Chart.

Topics	My Life Today	Joseph Smith's Life in 1820
Place of birth		Vermont
Place of residence		Palmyra, New York (frontier)
Education	Eight years	Meager—derived from country school and mother
Leisure time activities	Sports, shows, reading	No commercialized recreation
Work	Chores, paper route, cutting lawn, delivery boy	Hard work clearing forest and in the fields
Churches in our community	Many	Three mainly: Presbyterian, Methodist, and Baptist
Living conditions	Cars, radios, comfortable homes, trains, books	Humble, frontier life—no trains, cars, movies, telephones, etc.

Let the students fill in the chart something as follows: (Our insertions above are merely suggestive.)

1. List topics to compare.
2. Fill in own life today next.
3. Read Manual, in supervised study, to find things to fill in under the Joseph Smith heading.
4. Fill in Joseph Smith's life.

II. Discussion of the Chart.

- a. Clarify and enlarge on items listed

under Joseph Smith's name as developed in the lesson.

- b. Let the students evaluate the two sets of living conditions, 1820 and 1940, for boys and girls age 14.

1. What things do we have for which we are grateful, which the prophet did not have?
2. What did he have, that we don't have today? (e.g. Hard work, time for meditation, a love for the Bible, etc.)

Enrichment Material:

Choice descriptions of Joseph Smith's life and circumstances in about 1820 from references listed above could well be read in class following supervised study. This would help them fill in items under "Joseph Smith's Life in 1820."

Application:

Although only 14 years of age, the Prophet Joseph was mature and thoughtful. Life was real to him and serious. Indirectly, and without any specific mentioning of it by the teacher, the students should look upon their own lives with greater feeling of responsibility as a result of this lesson, and they will be better prepared and more eager to learn of the Restoration.

A BOY IN SEARCH OF TRUTH

Lesson 37. For October 19, 1941

Objective:

To teach that our Church came to the world as a result of a fourteen-year-old boy seeking to know the truth and the right thing to do.

References:

Same books as for previous lesson, number 36; note the following specific pages: Roberts, Chapter III.

Evans, pp. 319-329.

Tanner, pp. 2 and 3, Chapters IV to XI.

Organization of Material:

Introduction:

The purpose of this lesson is not to relate the story of the First Vision and its results. That will be done in Lesson 39. Here let us build the lesson around a boy's search for truth and right. This will be a fresh approach to the subject for our students and one that is fundamental to their own living. It will enable the student to better appreciate the experience of the Prophet. He will grasp it more readily than the First Vision itself, which came as a result of this quest for truth.

To stimulate supervised study—to give them things to look for in their study—begin the class by asking them to list in two columns the following:

Questions and Problems I Face Today	Where I Can Go To Get Help and Advice
1. Choice of a vocation.	Books.
2. Where I should go to college.	Parents.
3. What is right in various circumstances.	Teachers.
	Friends.
	Father in Heaven.

Let the students fill in the left hand column first. Then pick out a problem or question that they seem to all have in common. Ask them where or to whom they might go to solve it. *Don't solve it.*

With this discussion as background, have them read the lesson to discover Joseph's problem and the various—quite identical ways in which he tried to solve it.

I. The Problem. Reasons why he was confused.

II. Sources of Truth for Joseph.

a. List them.

b. Why he had to turn to our Father in Heaven for a final answer.

Enrichment Material:

Illustrate with the lives of men like Lincoln, Columbus, Pasteur, Galileo or others that great achievements grow out of men seeking truth, facing questions.

Application:

A search for truth is rewarded.

Our Heavenly Father is a great source of truth.

The strength of the Mormon Church lies in good measure in the fact that it began in a boy's search for truth at the Divine source.

JOSEPH READS A BOOK

Lesson 38. For October 26 and November 2, 1941

Objective:

To increase the student's understanding of and love and appreciation for the Bible.

References:

The Bible; Talmage, *Articles of Faith*, Chapter 13; Goodspeed, *The Making of the English New Testament*, University of Chicago Press, 1925, Chapters I to IV; 1 Nephi 13:20-29.

Organization of Material:

Introduction:

In our last lesson we learned that Joseph Smith's love for the Bible, and his habit of reading it, was an important factor in his search for truth. In other words, the Bible was closely linked with the Restoration of the Church of Christ. Because of this, and the fact that it is a wonderful book, it is very much worth while to try to acquaint our students with this book.

The Bible is not read today as it was in the in the Prophet's day. Our students in the main lack in understanding and appreciation of this great Book. In this lesson let us try two ways in which to inspire interest in the Book:

a. By teaching what it is—its unique features.

b. By teaching how we got the Bible—particularly the King James translation which the Prophet read.

Since we are well ahead in our schedule of lessons, we suggest two Sundays be used for this lesson. A and B above could each form the theme of a class period.

How shall we introduce the students to the nature and character of the Bible itself? It is such a different book than others which people ordinarily read that a study in contrasts becomes quite fascinating, and at the same time is informative. Begin the class period by asking for the name of a book which they have all read, *Treasure Island*, for example. Then let them contrast the Bible with this book, something as follows:

I. The Bible and "Treasure Island" contrasted.

Treasure Island	Bible
1. One book.	1. Many books (a collection.)
	Old Testament—39.
	New Testament—27.

2. One Author—Robert Louis Stevenson.
3. Written in a few years time, in the life of one man.
4. A novel written in prose.
5. Originally written in English.
6. A quite modern work.
7. Written to entertain and hold attention.
2. Many authors; e. g., Amos, Isaiah, Jeremiah, Ezekiel, Paul, etc., and unknown authors.
3. Written over a period of time—centuries.
4. Great variety of content and literary form:
History. Letters.
Laws. Sermons.
Prophecy. Songs.
Theology. Narratives.
Moral Prayers.
Teachings. Proverbs.
Poetry. Parables.
Prose. Psalms.
Debate (Job).
5. A translation work—Old Testament from Hebrew; New Testament from Greek mostly.
6. An ancient work.
7. Written to inspire noble living and faith in God.
4. A parable (See Luke).
5. The Lord's Prayer (Matt. 6:9-13).
6. 23rd Psalm.
- f. Learn a story to retell.
1. Ruth.
2. Esther.
3. Jonah.
4. Joseph.

III. The religious purpose and intent of Scripture.

The *Bible* is essentially a religious book. Boys and girls should have this fact called to their attention, and not be led to believe the *Bible* to be a textbook in astronomy, geology, biology, or any other science. Each story, parable, sermon, and proverb in the Book has as an aim to teach men faith in God and how to deal justly with their fellow men.

Note: I Nephi 6:3-6.

Note: II Nephi 33.

Illustrate with a parable: Good Samaritan or Prodigal Son.

IV. How we got the King James translation of the *Bible*.

- a. The original languages.
Old Testament—Hebrew.
New Testament—Mostly Greek.
- b. Translations.
1. Nicholas Hereford and John Wyclif.
2. John Tyndale.
3. The King James Version.

The life of John Wycliff and especially that of John Tyndale are stories of heroism which illustrate the sacrifice made by courageous men before the *Bible* could be read in English by our fathers, including the Prophet Joseph Smith.

Enrichment Material:

Look up Goodspeed, *The Making of the English New Testament*, and articles on Wycliff, Tyndale, and King James Version of the *Bible* in Encyclopedias for supplementary material for this lesson.

Applications:

Personal: If the *Bible* is such an unusual and great Book, we should learn to read and love it.

Historical: An appreciation of the role of the *Bible* in the Restoration of the Church of Jesus Christ.

Have the class members fill in as many of the items as possible. The teacher can ask questions which will call forth answers.

II. Some things to be learned from and about the *Bible*.

If students are approached in the right way—as though it were play—they like to learn new facts and to memorize material. We suggest they learn some of the following things in or out of class:

- a. The names of the Books of the Old Testament and the New Testament.
- b. The names of the Prophets of the Old Testament.
- c. The names of the Gospels.
- d. The names of the Epistles of Paul.
- e. Memorize one of the following:
 1. The ten commandments (Exodus 20:3-17).
 2. The Beatitudes (Matthew 5:3-10).
 3. The first and second commandments (Matthew 22:37-40).

MORNING EXERCISES

I lifted my window and let in the morning,
I unlocked my mind and let in a truth,
I opened my heart and in walked the world!

—Claire Stewart Boyer.



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE LIFE OF CHRIST
For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR OCTOBER, 1941

(Mark, Chapter 14, Verse 36)

"... Father, all things are possible
unto thee; take away this cup from me:
nevertheless not what I will, but what
thou wilt."

Suggestions for Two-and-One-Half-Minute Talks:

1. The Supper in Bethany (Simply relate the story to show that Jesus loved to associate with His true friends).
2. The Prophecy of Zechariah and Its Fulfillment (See Zech. 9:9).
3. The First Sacrament.
4. The Trial of Jesus before Pilate.

LESSONS FOR OCTOBER, 1941

THE FEAST AT BETHANY

Lesson 31. For October 5, 1941

Objective:

To impress pupils with the great love Jesus' followers had for Him, and to show that He was happy in their presence.

Texts:

The Manual, Lesson 31; Weed, Chapter 56.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 510-12; Farrar, Chapter 48; Kent, *The Life and Teachings of Jesus*, pp. 272-3; Gore, *A New Commentary*, reference to Mark 14; Dummelow, p. 795; Bible dictionary, under the headings "Burial," "Spikenard," and "Anointing."

Outline:

- I. The time for the Passover drew near.
 - a. It was held every year.
 - b. Many Jews were traveling toward Jerusalem.
- II. Friends and foes of Jesus would be there.
 - a. Multitudes believed Him to be the Messiah.
 - b. Others threatened Him with death.
- III. Jesus was not afraid to attend the Passover.

- a. His company traveled a famous road.
- b. Jesus and His disciples stopped in Bethany.
- c. His friends lived there.
- IV. A feast was given in His honor.
 - a. Martha served the dinner.
 - b. Lazarus sat with Him.
 - c. Mary anointed Jesus with precious ointment.
- V. Jesus foretold His death.
 - a. Judas objected to Mary's extravagance.
 - b. Jesus said she anointed Him to His burial.

Suggestions for Teaching:

In this lesson many valuable thoughts may be developed, but let us not lose sight of the fact that the whole situation is filled with dramatic expectancy. The disciples in Jerusalem were asking each other: "Will He come to the Passover?" The high priests and officials were saying: "Watch, that we may take Him." Jesus realized that this was the end of His mission to the Jews. He knew what was in store for Him in Jerusalem.

Contrast this pilgrimage with that of twenty years earlier, when Jesus came with His parents and remained three days, talking with the wise men in the Temple. Call attention also to Jesus' probable thoughts as He traveled over the road He had once referred to in His parable of the Good Samaritan. Now He was on His way to Jerusalem, where high priests like those of His story plotted that they might destroy Him.

Remind pupils that one of the three special friends who awaited Jesus at Bethany, just outside Jerusalem, was Lazarus, whom Jesus had raised from the dead. No doubt the reunion between these good people and their friends was a most joyous one, made all the sweeter by the thought that soon there must be a final parting.

No doubt most of our pupils have had experiences somewhat similar to the one we are considering in this lesson. Older brothers or sisters have been called to the mission field, or into government service as soldiers, office workers, etc. Usually there are little family gatherings before the final leave-taking. Everyone is happy that all the members of the family or circle of close friends are present; yet under the veil of this happiness there is a strong feeling of sorrow and

sometimes of foreboding. We wonder when we shall meet again, or whether we shall ever see each other in this life. Those are the times when we like to do something to show our love for the one who is about to leave us. Always we try to do the best that we are capable of doing, whether it be the singing of a song, the preparing of the food, or the presenting of a gift.

That is why, when Mary so freely gave her gift of precious ointment, Jesus was deeply moved, and declared: "She hath done what she could: she is come aforehand to anoint my body to the burying." (Mark 14:8)

Class Activities:

1. Relate the story of Jesus' visit to the Temple when He was twelve years old.
2. Retell the story of the Good Samaritan.
3. Dramatize two scenes in Jerusalem: first, showing various disciples talking together, wondering whether Jesus would come, and repeating rumors they had heard concerning plans to take the life of Jesus; second, showing the priests and officers of the law discussing ways by which they might arrest Jesus without rousing the anger of His followers.

THE KING COMES TO JERUSALEM

Lesson 32. For October 12, 1941

Objective:

To help pupils to feel the significance and importance of Jesus' entry into Jerusalem.

Texts:

The Manual Lesson 32; Weed, Chapters 57-9.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 513-590; Farrar, Chapters 49-54; Papini, pp. 241-280; Kent, pp. 255-270, commentaries of Gore and Dummelow.

Outline:

- I. Jesus resumed His journey.
 - a. He told His apostles to obtain a colt.
 - b. He was placed upon it.
 - c. Robes were laid in front of Him.
 - d. He was hailed as the King.
- II. Jesus paused on the Mount of Olives.
 - a. He knew what fate awaited Him.
 - b. The people had rejected their Savior.
 - c. He foretold the destruction of the Temple.
- III. Jesus entered the city in triumph.
 - a. Multitudes joined the procession.
 - b. They laid palm branches before Him.
 - c. They sang "Hosanna."
 - d. The rulers were alarmed.

IV. The Last Supper was eaten.

- a. A room was miraculously provided.
- b. Jesus and the Twelve ate together.
- c. Jesus told of His approaching betrayal.
- d. He blessed bread and wine.
- e. Judas went out upon his evil errand.

Suggestions for Teaching:

Again we have a lesson filled with dramatic possibilities. In all the history of the world, there has not been a similar situation. Other kings, conquerors, and heroes have made triumphal entries into various cities of the world; but each has come with a great show of power or of wealth. Jesus, greater than all of them, came humbly, riding on a young donkey—an animal that is the very symbol of humility and lowliness.

Jesus is called "Lord of Lords," and "King of Kings," yet His whole life was characterized by humility and simplicity. He was born in a stable that belonged to a stranger. Now, at the end of His mission, He rode into Jerusalem on a colt provided by another stranger. But to His devoted followers, He was indeed their King, and they spread a carpet of robes and palm branches along the way and sang, "Blessed is the King that cometh in the name of the Lord."

Long ago, more than five hundred years before Jesus was born, the prophet Zechariah foresaw the calamities that would come upon the Jews because of their wickedness. Then he saw the glorious vision of a new Ruler, just and holy, who should come to the city riding upon a young colt. (Zech. 9:9) His prophecy was fulfilled to the very letter when Jesus entered Jerusalem.

Class Activities:

1. Memorize the song entitled "The Palms." (See *Songs of Zion* and other sources.)
2. Bring to class a picture of the triumphal entry.
3. Bring a copy of the famous painting, "The Last Supper."
4. In a short talk to the class, explain the meaning of Mark, Chapter 22, Verse 26.

THE ARREST AND TRIAL OF JESUS

Lesson 33. For October 19, 1941

Objective:

To emphasize the unfairness of Jesus' trial.

Texts:

The Manual, Lesson 33; Weed, Chapters 61-64.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 610-51; (Turn to page 455)



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

OLD TESTAMENT STORIES For Boys and Girls 10 and 11 Years of Age

LESSONS FOR OCTOBER

SAMUEL, THE KING-MAKER

Lesson 37. For October 5, 1941

"Speak, Lord, for thy servant hearest."

Objective:

The Lord honors His promises; when the people chose a king the Lord respected their right of free-agency even while He warned against it. (Our Heavenly Father always honors His word; He keeps His promises! Let us resolve to be true to the Lord as He is true to us.)

Point of Contact:

Use pictures of the Boy Samuel in the Temple. 2. Bring to class a model of the "mercy-seat." 3. The story of some truly honorable person might serve as an introduction, or point of contact.

Lesson Enrichment:

Let us resolve to be true to the Lord as He is true to us. While this lesson closes Unit four, it introduces a new era in Israelite history. The tribes drew so close together that they joined in a demand for a king. Such national unity was hardly dreamed of under the earlier judges. Eli's good government had been a powerful influence. His influence as priest had been of great benefit. The people came to Shiloh to see Eli, seated in front of the temple; there he gave his judgment, in case of disputes, and his advice on matters of personal conduct.

Samuel, the next and last judge, functioned in three distinct capacities: judge, prophet and priest. He was the last of the judges, but he was the first of a long line of great and good prophets. There had been prophets before Samuel, but with Samuel prophecy became a national institution. Samuel's real greatness lies in his recognition of the people's demands for a king. He advised against it, but when the people demanded, and the Lord permitted it, Samuel stepped down. He gave up the first position in the land, and set the king above himself. It takes a man of honor to do that! Only men of real greatness are willing to do honor to others in such a fashion.

Possible Methodology:

Place an outline of the story on the black-

board. Indicate carefully each point at which Samuel honors his position, the Lord, the people's requests, etc., then show how Samuel was honored: by his vision, by his calling, by the responsibilities upon his shoulders, etc.

Expected Outcomes:

1. Resolution to be true to our responsibilities. 2. To honor our leaders. 3. To be true so that the Lord will be pleased to honor us.

Assignment:

Complete your chart.

UNIT FIVE

THE UNITED KINGDOM

This unit of six lessons deals with that period in Israel's history during which Saul, David, and Solomon lived. We are interested in the lessons that the lives of these characters teach to us: lessons of faith, courage, loyalty, love, and responsibility. We hope to use these stories in such a manner as to inspire our students to build characters with these traits as integral parts.

SAUL, THE NATION BUILDER

Lesson 38. For October 12, 1941

"There was not among the children of Israel a goodlier person than he."

Objective:

To develop faith in ourselves so the Lord will be able to choose us for service in His Work.

Point of Contact:

Use your map. Locate the tribe of Benjamin. From this territory came Saul, the first king. A small country! Benjamin was the youngest of the twelve sons. Saul was a huge man. Refer to the use of "lots" as a way of solving problems, trial by combat, trial by ordeal, etc., may be used to motivate study of how Saul was chosen.

Lesson Enrichment:

It is well to note that Saul first met Samuel because of his trust in the Prophet's ability to use supernatural powers. Samuel prophesied over Saul's head. Saul was tall, handsome, modest, considerate, prompt, brave.

Any position or honor that comes to us is to be regarded as an opportunity for service. That is what promotion means. There are two ways of looking at life: as an opportunity for service to the Lord and our fellow men, or as a chance to get for ourselves anything we can get. In the first part of Saul's reign he served the Lord; he worked to unite his people; he honored Samuel as God's prophet. While he kept that spirit and that faith in God, Saul prospered. Jonathan, his son, likewise shows the right attitude. Stories of trial by combat and the use of lots are found in *Richard III* and the *Silas Marner*. A common method used in trial by ordeal was to ask suspected culprits to plunge the hand and arm into boiling water or oil, or to walk barefoot over red-hot coals.

Expected Outcomes:

1. A realization that faith in the Lord by service to others.

Assignment:

Be baptized for the dead—preferably—of your own kindred dead.

SAUL, THE REJECTED KING

Lesson 39. For October 19, 1941

"To obey is better than sacrifice, and to hearken than the fat of rams."

Objective:

To teach the values of obedience, and to urge the habit of prompt and willing service.

Point of Contact:

The story of Dr. Jekyll and Mr. Hyde. This is a study of contrasts. Draw from the students, illustrations of trouble or disaster arising out of disobedience. The point of contact is evidently in the experiences of the pupils. How have they been affected by their own experiences?

In every person's life there are conflicts. Each has within him the possibility of being good or bad. Saul, for that reason, earns our sympathy in his failure.

Lesson Enrichment:

Samuel stood as God's representative! Through Samuel, Saul had been chosen, and by him Saul was directed. Saul's self-will, and determination to free himself from Samuel made Saul impossible as a ruler over the Lord's chosen people.

This narrative clearly shows the need for inspired and faithful leaders. It also reveals what happens when ambition, vanity and jealousy enter man's heart.

God cannot use a disobedient, self-willed person.

Expected Outcomes:

1. Realize what disobedience may lead to.

2. A determination to yield prompt, obedient, and willing service. 3. A resolution to put this day's lessons to the test during the days to come. (You may safely urge that it be done.)

Assignment:

Attend Sacrament meeting and prepare to tell what interested you most about the way our Church services are conducted.

DAVID, THE YOUNG CHAMPION

Lesson 40. For October 26, 1941

"I come to meet thee in the name of the Lord of Hosts."

Objective:

No man can fail who goes with courage into life's battles.

Point of Contact:

What examples of courage can you find among your own pupils? A little investigation may yield worth-while examples. They need not be spectacular to be useful.

Can you secure a sword and sling, to show the contrast?

Lesson Enrichment:

David was Israel's greatest king. 1. He subdued the external enemies and united the nation under one head. 2. He was the foundation and fountainhead of Israel's sacred songs; many of the psalms were his own composition. 3. He so won the love and respect of his people that he was called the Ideal Leader. Jesus spoke of David as being His ancestor through His mother.

The slaying of Goliath was the first step on David's road to greatness. Are there any Goliaths in our path? Any evils that we must conquer? How did David know he could win? By that same power, we, too, may gain victory.

A picture of the armor such as Goliath might have worn would impress the mind with the magnitude of the task if David had tried to fight alone. Our problems may be in the field of intemperance, over-indulgence, poverty (causing temptation), wealth (causing indolence, and ingratitude), etc.

Expected Outcomes:

1. An awareness that we, too, have problems to meet with courage. 2. An assurance that if we trust the Lord we can triumph. 3. A determination to tackle our problem—and win.

Assignment:

Another Sacrament meeting! What did boys and girls do in last week's meeting to help make it successful?



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

Subject: **WHAT IT MEANS TO BE A LATTER-DAY SAINT**
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR OCTOBER

RUDGER CLAWSON—REED SMOOT

Lesson 37. For October 5, 1941

The ten lessons remaining in this course with 21 general authorities to study will require that more than one be studied in each lesson.

The careers of Elders Rudger Clawson and Reed Smoot furnish abundant faith-promoting material.

President Clawson's comment upon how much children may gain from hearing the Gospel preached is important and worthy of emphasis. The details of his missionary career and of his service in various Church positions should be brought out. His testimony should be featured. This lesson falls upon the day of General Conference in the Tabernacle. Encourage the children to listen over the radio, if reception permits. Otherwise bring to the class all the interesting story material you can relating to the careers of these brethren.

Current and past issues of Church magazines and of the *Deseret News* contain helpful material. *The L. D. S. Biographical Encyclopedia*, available only in Church and some private and public libraries will be especially useful.

The children should read the Manual material on the careers of each of these brethren. Note especially the quotation from the remarks of Apostle Smoot in the October Conference in 1928. Have the children read this. It reiterates and reinforces lessons taught earlier. It adds a valuable testimony to the enrichment of this course of lessons.

At the time of the death of Elder Reed Smoot, the *Deseret News*, and Church Magazines contained much informative material about his life and career. See *Instructor* March 1941, page 118. *Improvement Era*, March 1941, pages 138, 139.

GEORGE ALBERT SMITH—GEORGE F. RICHARDS

Lesson 38. For October 12, 1941

The subjects of this lesson cover much very interesting and rich material in furtherance of the purpose to encourage the chil-

dren to emulate the examples and to partake of the spirit of these good men.

Have the children read the Manual. Note especially that Elder George Albert Smith's message to the children deals with familiar and important events, which they have studied. Have these testimonies read effectively.

Elder George F. Richards' life is remarkable for his steadfast devotion to the Church and the power and earnestness of his testimony. His tender, kindly regard for children and young people and his generous good will for all mankind account for his being so dearly loved.

Elder George Albert Smith is likewise an ardent friend of man. He carries a warm enthusiasm and good will among his thousands of friends.

Children who have opportunity to see and hear these brethren in conference will be thrilled with the experience.

Note especially the message which Apostle George F. Richards addressed to the children. Elder George Albert Smith's story of his childhood will be impressive to the children. Give due prominence and emphasis to these messages. They contain excellent lessons and advice for the children.

JOSEPH FIELDING SMITH—STEPHEN L. RICHARDS

Lesson 39. For October 19, 1941

The purpose of this entire unit of lessons is to develop in the minds and hearts of the children respect, admiration and love for the leaders of the Church and to cultivate a desire to emulate their examples of faithfulness, integrity, love for fellow men, for Joseph Smith and their enthusiasm for the Gospel of Jesus Christ.

In order to use the experiences, accomplishments, interests and messages of these brethren to support this purpose, have the children read the lesson Manual each week, after you have told briefly some of the interesting and inspirational things they should look for.

Give special attention to the message of each of the brethren. In most instances these messages were specially written at our request by the brethren and addressed to the

children. In other instances their statements have been taken from the conference reports.

The messages of Elders Joseph Fielding Smith and Stephen L. Richards are excellent for use in reinforcing and emphasizing subjects of former lessons. Have these read well and invite the children to talk about them. Note especially the last two paragraphs of Brother Richards' statement, especially the last paragraph.

RICHARD R. LYMAN—JOHN A. WIDTSOE

Lesson 40. For October 26, 1941

This lesson adds two more testimonies and two more examples for the building of the testimonies of the children. After the reading period the teacher may offer additional stories and incidents from the lives of the subjects of this lesson. *The L. D. S. Bio-*

graphical Encyclopedia, Vol. 3, is a source of many interesting details. Current Church magazines and newspaper articles provide other material.

In these lessons stress the accomplishments of these brethren in their respective fields of training.

Have the class pause upon the special message of these brethren. Take time enough to review the principles involved in each case. Brother Lyman's reference to the Holy Ghost gives occasion to refer again to lesson 3 where the subject was presented. Use this opportunity to review that lesson and to reinforce the pupils' understanding of the importance of this subject.

Brother Widtsoe's reference to revelation gives the teacher opportunity to remind the class about the means by which Joseph Smith learned the principles of the restored Gospel. Lesson 27 deals with the principles of revelation. If time permits, that lesson can be reviewed with profit.

Advanced Seniors (Continued from page 431)

YOUR CHURCH ACTIVITIES

Lesson 34. For October 26, 1941

Problem:

Why Should I Be Active in the Church and How Can I be?

Text:

Lesson Manual, Lesson 34.

References:

Lowell L. Bennion. *What About Religion?* (Y. W. M. I. A. Manual, 1934-35), chapters 6, 8 and 18.

Wahlquist, *Teaching as the Direction of Activities*, Chapter XVIII.

Widtsoe, *Program of the Church of Jesus Christ of Latter-day Saints* (L. D. S. Department of Education, 1936), especially Chapter 13.

Objective:

To arouse in each student the desire to participate to the utmost in the various activities of the Church.

Methodology:

In view of the point of view of the entire course, this is one of the most important lessons: First, we endeavor to show that testimonies depend upon activities, stressing the fact that the spectacular conversions are

the exception, not the rule, and second, we make an inventory of the L. D. S. activities available for young men and women of 17 and 18 years of age.

The questions below will assure a spirited socialized discussion:

1. How are testimonies formed? (Refer to those given in Lesson 32.)

2. Give proof that testimonies increase with activity in the Church. (Cite those above, and point to lives of local Stake and Ward leaders.)

3. Should we look for unusual conversions or normal growth through activities in the Church?

*4. Is the Church set-up unique for Church activities? (Put the table on the board in advance.)

5. How does "rotation in office" affect the membership of the Church?

6. Contrast our Church and other churches on the basis of *leadership*. (Note the opportunities common to the entire personnel of the L. D. S. Church denied to the members of most churches.)

7. In making the inventory of church activities (see Manual), follow directions; i. e. let the boys describe their Priesthood activities, etc.

8. Consider the personal questions in the abstract (leave the students to make the personal applications.)



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR OCTOBER, 1941

HONEST GENEROSITY AND SHARING

- I. What We Have—Our Own Personal Property?
List what we have of our very own—kind words, thoughts, time.
- II. How Do We Get Our Personal Property?
Given to them, purchased with money earned, or made by themselves.
- III. What Do We Do With Our Own Property?
Use it, lend it, share it, give it.
- IV. What Do We Give Away? To Whom? Why? When?
Toys, clothing, books, money, kind words, kind thoughts, service. To whom? Why? When?

Objective for Month:

As stated in lesson material, note how the one for this department builds upon that for the other two.

ABRAHAM LINCOLN AND THE BORROWED BOOK

Lesson 40. For October 5, 1941

Objective:

To discover what ownership our children have and to develop a wholesome attitude regarding our own and the other people's personal property rights.

Songs:

"Sharing With Others," Little Stories in Song, page 13.

Pictures:

Clippings of Abraham Lincoln—pictures of children reading or handling books.

Enrichment—Poem:

"HONEST ABE"

This word "honest" Lincoln taught,
In every word and deed and thought;
To be really honest we must be true
In all we say and all we do.

In playing games I must honest be,
That all will like to play with me,
In my work I must be true,
Take credit for only what I do.

If I do something wrong in play,
I must not try to hide away,
But bravely answer "It was I,"
And not be guilty of a lie.

If there is something I obtain,
Which is not mine to rightly claim,
It really will not bring me joy,
If I should rob another boy.

Now we may try to do our best,
That we, like Abe, may stand the test,
And if we're honest when we pray,
God will help us day by day.

Our Heavenly Father up above,
Is watching us with kindest love,
He will always aid us in the right,
And give us strength to win the fight.

A WIDOW'S OIL MULTIPLIED

Lesson 41. For October 12, 1941

Objective:

To discover if we can become able to earn or to make our own property and to know the joy in one's creative activity.

Text:

Second Kings 4:1-8.

Picture:

No. 101. Set of Colored Bible Pictures for Nursery, Kindergarten and Primary.

Songs:

"Thanks to Our Father We Will Sing for He Gives Us Everything," Child Land in Song and Rhythm. "Thanksgiving Hymn," Little Stories in Song, Deseret Book Co. (Bible and Church History Stories.)

Elisha as a prophet in Israel, tried hard to get the people to serve the Lord. In this work he had a great many helpers—men who studied and worked with him, for the good of the people. These men were called the sons of the prophets. One of the sons of the prophets died and his widow went to Elisha, saying, "Thy servant, my husband is

dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen."

It was the law in that country, if a man got into debt and could not pay, the one whom he owed, the creditor, made the man or his son his servant, or bondman, for a great many years. So because this woman's husband was in debt, her two sons would be taken from her to become bondmen. The woman's heart was full of sorrow for the loss of her husband, and now she must lose both of her sons. She knew Elisha was a prophet of God and that he could help her in her trouble. So she went to him for help.

Elisha said unto her, "What shall I do for thee? tell me: what hast thou in the house?" and she said, "Thine handmaid hath not anything in the house, save a pot of oil."

The people in that country used a great deal of oil. They used it to anoint the body. They used it in their food. Over there oil could be readily sold. So when the widow said she had nothing, save a pot of oil, Elisha said: "Go, borrow thee vessels abroad of all thy neighbors, ever empty vessels: borrow not a few. And when thou art come in thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

They did as Elisha commanded. They went to the neighbors and borrowed many vessels. Then closing the door, the widow took up the pot of oil and began pouring the oil from it into the pot which her son brought to her. When it was full, it was set aside and another was brought. One vessel after another was filled; and still the oil came pouring out of the pot, until the woman said unto her son, "Bring me yet a vessel;" and he said unto her, "There is not a vessel more."

When the woman looked upon all these vessels, each filled with oil, her heart was full of gratitude to her Heavenly Father. She went at once to Elisha. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

So with a glad heart the widow hastened home again to do Elisha's bidding. The debt was paid, her sons were free, and enough money was left to buy food and clothing. The Lord gave not only what she asked, but He gave abundantly. And as she and her sons went to the Lord in their trouble, in their prosperity, I am sure they went to Him, with joy and thanksgiving in their hearts, and acknowledged His goodness, "O, give thanks unto the Lord, for He is good."

THE WIDOW'S OFFERING

Lesson 42. For October 19, 1941

Objective:

To discover the children's attitude toward giving and to develop the willingness to give regardless of the amount we own.

Text:

Mark 12:41-44; Luke 21:1-5.

Songs:

"Give, Said the Little Stream," *Primary Song Book*.

Picture:

The Widow's Mite, found in almost all Bible Story Books.

In the temple at Jerusalem there were chests or boxes into which people dropped their gifts. One day, when Jesus was in the temple, He sat near one of these boxes and watched the people as they put their money into it. One, perhaps, gave a large piece of silver, another gave gold. Some put their money in as if to say, "See how much I give." But then came a poor widow. She came forward to the box to offer her small gift. It was only a few cents; but it was all that she had and she dropped it into the box, no doubt regretting that she had no more to give.

Then Jesus said to those about Him, "This poor widow hath cast in more than they all." They gave a little of what they had but she gave her all.

ENRICHMENT STORY

Ruth and Mary were the best of friends. They went to the same school and were in the same class. As their homes were in the country, they had a long walk each morning; and the two little friends usually went together. Ruth lived in a large house, and her father was wealthy; Mary lived in a small house, and her father was poor; but that made no difference. Mary loved to see Ruth's dainty dresses and thought how pretty she looked in them. She knew how hard her own mother worked for her, and she was happy in her clean gingham aprons.

One morning when the girls got to school, they found a strange little girl there named Alice. Alice came into their class, and after school Ruth and Mary walked home with her. Afterward, the three little girls had good times as they walked to school in the fine autumn mornings.

But one night a storm came, and the next morning the ground, the fence rails, the trees, and the house tops were covered with beau-

tiful snow. Ruth and Mary went running along the street, laughing and shouting. It was a cold morning, but both little girls were dressed so warm they did not mind the cold.

Soon they came to the street where Alice lived. As she joined them, Ruth said, "Oh Alice you forgot your gloves. Go back for them. Your hands will freeze."

But Alice answered, "I haven't any gloves."

At recess the girls talked it over and decided to buy Alice a pair of warm gloves.

Ruth said, "I have two dollars. I will give ten cents."

Mary had only three pennies, but she said quickly, "I will give my three pennies."

The other girls gave their nickels and dimes and they soon had enough money to get the gloves for Alice.

Which girl was the more generous, Ruth or Mary? Why?

JOHN THE BAPTIST

Lesson 43. For October 26, 1941

Objective:

To develop in the child a willingness to give its time and energy, kind thoughts as well as material things.

Text:

Luke 1:5-25; 57-80; Matt. 3:1-12; Mark 1:1-8.

Songs:

"Scatter Sunshine," *Deseret S. S. Songs*.
"Give Said the Little Stream," *Primary Song Book*.

Pictures:

As listed in lesson material.

Once a tiny baby boy was born to some good parents by the name of Elizabeth and Zacharias. When the baby was eight days old, and, according to Jewish custom, was to receive a name, the friends called him

Zacharias, after his father. "And his mother answered, and said, 'Not so; but he shall be called John.'" And when they turned to Zacharias he wrote upon a paper, "His name is John." And his mouth was opened immediately and his tongue loosed, and he spake, and praised God.

The angel had promised that John should be filled with the Holy Ghost, or the Spirit of God, from his birth. He grew and waxed strong in spirit, and as he grew to manhood, he wanted to prepare himself for the great work which our Heavenly Father had given him to do. He was a holier man than the people about him, and he was saddened by their sins. He wanted to be alone that he might know the will of God and pray to Him continuously, so he left his home and went into the wilderness, where he lived for we know not how many years.

A wilderness is a lonely place where no people live. So we may think of John in the mountains of Palestine, in the day time wandering on the slopes or seated by a stream eating the honey found in the rocks or tree trunks, and at night making his bed upon the ground with wild beasts and birds for his only companions. His clothes were of coarse cloth called camel's hair and he wore a leathern girdle about the hips.

When Jesus had grown to be a man and the time was near for Him to begin His ministry, John left the wilderness and began to preach. He told the people that the Savior who had been promised for so long would come among them; and that if they would be ready to receive Him, they must repent of their sins. He said, "Repent ye; for the kingdom of Heaven is at hand." He spoke with such earnestness and power that many believed. Then he told them that they must be baptized, and many were baptized, confessing their sins. But John said unto them, "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear."

WE ARE THE PIONEERS

"Children, we are the Pioneers of this country, with one exception, west of the Mississippi River; we established the first printing press in every state from here to the Pacific Ocean, and we were the first to establish libraries, and the first to establish good schools; we were the first to plant out orchards and to improve the desert country, making it like the Garden of Eden."—Brigham Young.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR OCTOBER, 1941

GENEROSITY AND SHARING

- I. What We Have. Our Own Personal Property.
- II. How Do We Get Our Personal Property?
- III. What Do We Do With Our Property?
- IV. What Do We Give Away?

LINCOLN AND THE SPOTTED PIG

Lesson 40. For October 5, 1941

Objective:

To develop a pride in and an appreciation for personal property.

Development of the Lesson:

(What we have.—Our own personal property. Toys, play materials, pets, our own bed-room, clothing.)

1. Have a mystery bag (a large paper bag) containing familiar toys—doll, ball, book, top, whistle, marble, cup, beads, pencil, scissors, and other articles. Without looking into the bag, each child puts in his hand and draws out a toy.

2. Discuss the use of each—which boys like best, which girls prefer, and how each should be cared for.

3. The children may tell about the room they call their own. Where do they keep their clothes? Do they share the closet, dresser drawers, or chests with other members of the family? How do we help to keep the room in order? What is our responsibility to our own property? Why is it necessary to take good care of our own property?

4. Talk about pets as personal property. What is our obligation to pets that belong to us? Use many pictures here.

LINCOLN AND THE SPOTTED PIG

Once a little boy named Abraham Lincoln went with his mother to visit a neighbor. The neighbor didn't live near Abe's house, as yours and mine live near us. There were no cars or buses in that long ago time. So Abe and his mother had to walk as far as three miles to get to the neighbor's house.

Isn't it fun to go visiting on a farm? There are so many, many things to see. Name some of them. The baby animals are the most

fun of all. So Abe thought. Before he turned in at the neighbor's gate he could hear the squealing family of baby pigs that lived in a pen behind the barn. It was dinner time for little pigs, and Abe got there just in time to see mother pig feed her hungry children.

Now most of these babies were white, but there was one whose name must have been "Spotty" for he had black spots all over him. Of course Abe thought that "Spotty" was the prettiest one of all. And when farmer Jones told Abe that he might have one of those baby pigs to take home with him for his very own, which one do you suppose he chose?

Baby pigs are harder to carry than kittens or bunnies or even puppies. Spotty kicked and wiggled so in Abe's arms that Abe was afraid he might not be able to hold him. It would be dreadful to have his dear piggy run away from him out here on the lonely road home. So he rolled up the front of his coat, making a little bag for the precious pig to lie in. When he got home he made a bed of leaves in the corner of the cabin for it. He loved it and cared for it always, for was it not his very own "Spotty"?

Songs:

"God Make My Life A Little Light," Jesus said, "Love Everyone," "Sharing With Others," *Little Stories In Song*.

Review the Nursery Rhyme:

This little pig went to market,
This little pig stayed at home,
This little pig had corn meal mush,
This little pig had none,
This little pig said, "Wee-wee-wee I want some!"

ELIJAH HELPS A WIDOW

Lesson 41. For October 12, 1941

Objective:

To develop an understanding of the sources of our personal property, and a sense of gratitude to those who provide it.

Review of Last Sunday's Lesson:

(What we have—own our personal property.) Discuss again today the children's possessions. Where they got them and how they care for them.

Development of the Lesson:

Little children must learn that their possessions are given them, usually by parents.

1. Make a case study of one of the possessions of a class member.

Where did she get it?

Mother gave it to her.

Where did mother get it?

At a store.

Did the storekeeper give it to mother?

Father gave mother money with which to buy it.

Where did father get the money to give to mother?

He earned it at his work.

2. Sometimes we make our property, (teacher show something she has made.)

What do little girls like to make?

What do little boys like to make?

Where do we get the materials to work with?

Always there is someone to thank for our possessions.

ELIJAH HELPS A WIDOW

Elijah Helps A Widow, I Kings 17:8-16; *Life Lessons for Little Ones*, Second Year.

(*Life Lessons for Little Ones* is the text book used in the Kindergarten class for the past five years. Borrow the book from former teachers.)

1. Present pictures No. 96 and 97. Set of Colored Pictures for Nursery, Kindergarten and Primary Classes.

Steps for procedure in the telling of this story are outlined in the Manual.

Emphasize the Widow's willingness to share, because she appreciated the flour and oil that God had given her. This was her way of showing gratitude to the giver.

Song:

"Sharing With Others," *Little Stories In Song*.

THE LOST KITTY

There was once a small gray tabby cat, who lived with a nice little old lady in a little red cottage down a lane.

One day Tabby Gray decided to take a little trip out to see the world. She went to the end of the lane and through the woods and after a while she came to a town.

Now, the town was full of streets and houses and back fences, oh, so many back fences, and the small gray tabby cat went walking along to find a place to stop for dinner. She was very hungry.

But the back fences were very long, and one ran into the next, and after a great deal of traveling, she looked around and she did

not know where she was. She must be lost. She decided to jump off the fence and mew at a kitchen door.

The kitchen door opened, and the small gray tabby cat walked inside. It was a very clean kitchen and there was a fine smell of things cooking on the stove. There was a child there, too, and Tabby Gray mewed her sweetest mew to the little girl, but not one drop of her glass of milk would she share with Tabby Gray.

"This is not a place for me," said Tabby, and out she went and on her way.

Presently she came to another kitchen door that was open and another little child was there. This little girl was very different from the first one.

"See the poor little lost cat," said the second little girl, "All dirty and hungry! You shall have some milk. Good little pussy!"

Then the little girl got her bowl of cold milk from the ice-box and poured half of it into a blue saucer for the kitty.

"Purr, purr," sang Tabby Gray.

"Thank you, I should like to live with you, but I have a good home."

"All right," said the little girl, opening the kitchen door again. "Good-bye, Pussy, and come again sometime."

Now, when Tabby Gray was outside she looked about her and found out a funny thing. She had walked along so many back fences that she had come again to the place where she had started. She was not lost any more. So she trotted along home.

"You had a long walk," said the old woman, "Did you have a good time?"

"I learned that there are two kinds of little children," said Tabby Gray, "One kind is willing to share with even a kitty, and the other kind is not. I like the sharing kind."—Adapted from *For the Children's Hour*.—Carolyn Bailey.

ELISHA'S HOME

Lesson 42. For October 19, 1941

Objective:

To develop a willingness to share our possessions.

Review of Last Sunday's Lesson:

Help the children to retell the story, "Elijah Helps A Widow." Use the pictures used last Sunday in this lesson presentation.

Emphasize the word "share," repeatedly, analyzing its meaning.

Development of the Lesson:

(Honest Generosity and Sharing—What

We Do With Our Personal Property.)

Read the *Bible* verses in II Kings 4:1-8.

Present picture No. 101, as you relate this story as told in the *Bible*.

1. Discuss with the children experiences each has had "loaning" things. Decide the difference between "giving" and "lending."

2. Which of our possessions might be loaned, divided, given as a whole?

3. How do we care for things loaned us?

4. Do we have possessions which it would be unwise to loan? (Is it wise to loan clothing? Why?)

5. When we share something that can be divided, who should have the smaller portion?

6. How do we share our toys?

7. How do we show appreciation to those who share with us?

Tell the story, *Elisha's Home*, in II Kings 4:8-11. *Life Lessons for Little Ones*, Second Year.

Song:

"Sharing With Others," *Little Stories In Song*.

ELISHA RESTORES THE GOOD WOMAN'S CHILD

Lesson 43. For October 26, 1941

Objective:

To develop a willingness to use our possessions for the benefit of others.

Review of Last Sunday's Lesson:

Retell, with the children's help, the story "Elisha's Home." Emphasize Elisha's appreciation of the good woman's generosity. Talk about the care he gave the room she let him use.

Development of the Lesson:

1. The foundation of giving should be laid

in the home. Talk about the suit that became too small and was given to the younger brother. Discuss the Christmas time giving of toys to be repaired for the needy. Big sister gave a doll carriage. Little brother gave an old train, etc.

2. Pets in the home are usually shared by the whole family.

3. Decide if it is right to give away something that is not one's own, but is shared by someone else.

4. Perhaps one of the children could lend a plant to our Sunday Home next Sunday, just for the time Sunday School is in session. A short note to mother would explain that the children are learning the principle of sharing and we would appreciate her sharing the beauty of the plant with us.

The following poem suggests how we may share our body possessions. Our lips to smile, our hands and feet to give service.

Two eyes to see nice things to do,
Two lips to smile the whole day through,
Two ears to hear what others say,
Two hands to put the toys away,
A tongue to speak kind words each day,
A loving heart for work or play,
Two feet that errands gladly run,
Make happy days for everyone.

Song:

"Sharing With Others."

Lesson Story:

II Kings 4:18-38.

Begin the story by again showing picture No. 102. Set of Colored Pictures for Nursery, Kindergarten and Primary. Show also Picture No. 101.

Emphasize again and again the willingness to share, as shown by the woman of Shunem and Elisha's expression of appreciation.

Teacher-Training (Concluded from page 417)

year, with individual courses of study, individual members of Sunday School departments grow more fully to maturity as Latter-day Saints and the final outcomes sought for are realized.

Show how graded courses of study move forward like overlapping circles with some old areas being visited again and again for review and emphasis while other areas covering new fields are entered. New information and principles are in this way more firmly tied to the old. By progressive emphasis and new accretions learning moves forward and growth is promoted.

This would be a good point to tie the former lessons together by showing that fundamentally the purpose of a course of study and of objective is to bring about certain desired changes in the lives of the individual learner and that therefore the subjects of Learner, Courses of Study and the Objective are properly to be considered large aspects of the same thing, namely, helping Latter-day Saints to make the necessary adaptations which will help them to become Latter-day Saints in the fullest and truest sense of the word.



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under Four Years of Age

LESSONS FOR OCTOBER, 1941

Honesty, generosity, and sharing are desirable attitudes and habits to be developed and encouraged in our Latter-day Saint children. The proper development of these attributes is basic in assuring a good Christian life. In our consideration of these we begin with what we have of our very own and where we got it. Having established this base, we then discuss what we do with the things that belong to us. Are we generous in our sharing of these things? Do we ever give any of them away?

Honesty is an attribute that children of this age are little aware of. The "Thine" and "Mine" of life is not very widely understood. We can contribute much to this understanding by discussing what is ours and what belongs to others of our acquaintance; also what belongs to others in our own home. Gradually these little folks will come to understand and realize that honest people do not take or even borrow the property of others without first receiving their permission.

EDDIE'S BIRTHDAY PRESENTS

Lesson 40. For October 5, 1941

Objective:

To determine just what nursery children have of their own.

We can really give only what is our very own, something which has cost us some effort to acquire or something that we really treasure.

Lesson 40 reminds the writer of her own childhood. My hair was very thick and long, as a little child, and I disliked to take time off to have it combed and brushed and often tears were shed during this activity. But a very wise mother, instead of scolding and threatening would, while she was brushing and combing my hair, tell me a story about a little girl just my age, with light hair and blue eyes who came running when her mother called and of how the little girl hurried to the bathroom to wash her face and hands and before her mother could say "Jack Robinson" the little girl was in her chair all ready and waiting for her mother to comb her hair.

On and on the story would go about things my mother wanted me to do, but never once

mentioning me as the principal in the story. To me it was always about another little girl who was like me. It is such technique that we want to adopt with our little children.

In this lesson we want to find out what things the children in our particular group own. What the children in the next ward, or the next town or in some other country own isn't any of our interest or concern at this time. We can only be generous and share those things that are ours. The immediate present is the place to begin the discussion.

After we draw pictures on the board, or show magazine pictures of things that children own or probably produce, we can then proceed with the story of Eddie who had all of these things too. They were his very own but he had a birthday and received many other gifts. At this point you will, no doubt, hear about the birthdays that your children have and what they received. Encourage them to draw pictures of their gifts and also those they think that Eddie received.

With all of these presents Eddie was not fully happy. He needed someone to share his presents with; someone to play with. "For they who think of others most are the happiest folks that live."

MY GARDEN

Lesson 41. For October 12, 1941

Objective:

To discuss the immediate source of some of our personal property.

In considering the lesson for today many people are of the opinion that little children of the Nursery Class age are too young to know or realize that the things they receive cost money. While it is true that their concept of values is far from accurate, it is wisdom on the part of parents to allow them opportunities to purchase needed articles. It is also wisdom, when giving gifts to children to select something which they might use in the furtherance of their talents. Such gifts permit them to produce and in producing they have put forth effort. In sharing the finished product with others, the generous impulses of a loving heart are receiving encouragement and satisfaction.

Again it is necessary in the review to draw or produce pictures of things that the chil-

dren in your group really own. Perhaps by previous arrangement, a few articles belonging to them could be brought to Sunday School. If desired the clothes they have on might be the subject for discussion, where they got them, how much they cost and who paid for them. (Do not dispute any figure of cost given by the children since, as stated previously, relative values or costs are not much developed at this age. For instance one little fellow asked how old his great-grandmother was. He was told by his mother that his great-grandmother was eighty-six. The child immediately came back with the question, "Is that how old you are?" The thing that is important is the development of an appreciation of where things come from and that effort was required in the paying for and obtaining of them.)

Our story today might be the experience of any child in your group. We hope that all have had some such opportunity. In country districts parents frequently give even little children opportunities to plant a row of flowers. They assist them in the care of them. In a city, perhaps, your children might do as did Anne who lived in a small city apartment.

Anne's father was a traveling salesman. On one of his trips he saw some Indians by the side of the road selling fresh pine nuts. These he purchased with money that he had earned.

Upon his arrival home he gave these pine nuts to Anne. Just for fun she decided to plant some of them to see what would happen. She had no garden, so she gathered many little cans. She and her father went to the country to get some soil. In each of these cans Anne planted some pine nuts. Each day she watered them. By and by little pine trees began to grow. Soon they were about three or four inches tall and the little trees had to be transplanted into the great outdoors.

Anne had so many friends who lived in homes with gardens. What fun she had as she, her father and mother went for a ride to call on these friends and give to each of them some of these lovely little pine trees. It was fun to share these little trees of her very own and Anne loved it.

THE INNKEEPER SHARES HIS STABLE WITH MARY AND JOSEPH

Lesson 42. For October 19, 1941

Objective:

To learn what they do with their toys, books and other objects that they own and in which they express interest.

Repetition is one means which is most

effective in the learning and development of little children. Sometimes we adults tire of it but we must set that attitude aside and live in the world of childhood if we are to be effective and successful teachers. Turn back in your own thoughts and remember as a child how you sat starry-eyed as the story of "The Three Pigs," "The Old Woman and the Pig Who Would Not go over the Stile," "Goldie Locks and the Three Bears," and others were told. Recall the repetition there and how you loved it. One Superintendent told me that as they were walking through the Temple Grounds, his little boy asked about the Seagull Monument. His mother then told him the story. As soon as she was finished, the little boy said immediately, "Tell me again, mamma." As children get joy out of repetition, do not permit yourself to tire of it and thus avoid it.

Once more therefore we turn to those articles that the children own. Blackboards drawings, pictures or the articles themselves will furnish sufficient interest to continue the discussion of their property and what they do with it.

Little Jack who lived in a crowded tenement section of a large city found only one roller skate in the garbage, not being successful in finding the mate he tried skating with the one. After much fun he took the skate and divided it, nailing the back and front wheels on to a board about twenty four inches long and six inches wide. He then put his little sister on the home-made contrivance and pushed her up and down the sidewalk that she might also get joy in the participation. The reward of sharing is to see the joy that we bring to others.

In our story today the Innkeeper brought great joy and relief to Joseph and Mary because he was willing to share his stable with them. They in turn were willing to share it with the animals in order that all might be comfortable and happy.

THE LAZY SQUIRREL

Lesson 43. For October 26, 1941

Objective:

To nurture an attitude of joy in giving.

The Nursery children's personal property has all been given to them as their just dues but there should be a slight beginning at real giving instead of always receiving.

Up to this point our emphasis has all been on the sharing of those toys and other articles which are ours. Our lesson today gives us an opportunity to talk about giving things away. Our lesson also provides a wonderful opportunity and a motive to give wisely.

When one Sunday School was built one man gave a clock to be hung on the wall, that all might know the time. A lady made a linen cloth with beautiful crochet lace on each end for use on the Sacrament table. The little children brought pictures to hang in their room to make it more beautiful. Why not talk about your Sunday Home. What have you got there and who gave it to you?

As a beginner perhaps you, the teacher, have a lovely book or a doll that you would like to give to the Nursery class for their

use. Tell where you got it, how it came to be yours and why you want to give it to this class. Discuss with these babies what else you need and if possible stimulate them to give also. Have a cupboard in which to keep these articles from Sunday to Sunday. Often times blocks, dolls, etc., are the means through which a little child forgets himself and his shyness and enters into active participation as a member of the class.

Appreciate all efforts and contributions, however humble they may be.

Juniors (Continued from page 442)

Farrar, Chapter 57; Kent, pp. 278-283; Dum-melow, pp. 731-2; Doc. and Cov., 19:16-19.

Outline:

- I. Jesus prayed in the Garden of Gethsemane.
 - a. He and the eleven sang a hymn.
 - b. He and three apostles entered the Garden.
 - c. He continued on, alone.
 - d. He prayed that the cup might pass.
 - e. He submitted to the Father's will.
- II. Jesus went to meet His enemies.
 - a. Judas betrayed the Master.
 - b. The mob were afraid.
 - c. Jesus gave Himself up.
 - d. The apostles were not arrested.
- III. The trial was unfair.
 - a. Jesus was taken before Annas.
 - b. Next, He was tried by Caiaphas.
 - c. He was abused and beaten.
 - d. False witnesses testified.
- IV. Pilate permitted a great wrong to be committed.
 - a. He held the power of life and death.
 - b. He feared the Jewish leaders.
 - c. He could find no guilt in Jesus.
 - d. He yielded to the multitude.
 - e. The Jews accepted the responsibility.

Suggestions for Teaching:

Undoubtedly the real trial of Jesus occurred in the Garden of Gethsemane. Alone, in that quiet place, He struggled with His mortal desire to live; and Jesus, the Redeemer of the world, won over Jesus, the "Son of man." He came forth no longer "sorrowful unto death," but strong, steadfast, and utterly fearless—truly the Son of God.

There is an opportunity here to teach a great lesson about prayer. It has been said by some that Christ's prayer in the Garden went unanswered; but surely that is not so. His prayer was answered, not in the way He had hoped it would be, but in a way the Father knew to be best. The cup was not to be passed by, but Jesus received such

strength and such assurance that He was able to meet all the abuse, insults, torture, and final agony in a manner that has won the profound admiration and respect of all men these two thousand years. His every word and act during that dreadful time is a testimony to His divinity.

We have a case in our own times that is strikingly similar. Persecutions against the Latter-day Saints became so bitter in 1844 that the Prophet Joseph and a few others set out to find a haven in the Rocky Mountains where the Prophet had said the members of the Church would become a mighty people. But some people complained, saying that the Prophet sought to run away and save himself. When this word was brought to the little group, the Prophet returned, saying that if his life meant nothing to his friends, it meant nothing to him. He knew the fate that awaited him, and he said: "I go like a lamb to the slaughter."

We all know that when he returned, he was arrested, taken to Carthage jail, and was there martyred, with his brother Hyrum.

In our next lesson, we shall see how the high priests and rulers finally won what they supposed to be a complete victory over Jesus.

Class Activities:

1. Bring to class a picture of Jesus in the Garden.
2. Bring a picture showing the denial of Jesus by Peter, or one illustrating any other of the incidents referred to in our lesson.
3. Draw a picture, illustrating one of the incidents that have impressed you most.
4. Deliver a short talk on Jesus' prayer in Gethsemane.
5. Read and report on the account of the Prophet Joseph's Martyrdom.

OPEN SUNDAY

October 26, 1941

The Funny Bone



FOR EVERYBODY

Sorely Needed

Sophomore (seeking sympathy): "Im just a poor boy trying to get ahead."

Professor: "Well, that's fine, you certainly need one."

Over Them All

Mrs. O'Halloran: "Faith an' me husband has a job with 10,000 people under him."

Mrs. O'Leary: "Where does he wurrk?"

Mrs. O'Halloran: "He mows grass in the cimetry."

Substitute Accepted

Actor (play Richard III): "A horse! A horse! My kingdom for a horse!"

Smart auditor: "Wouldn't a jackass do as well?"

Actor: "Certainly! Come around to the stage door at once."

Won't Stay Put

"Do you know that your wife is telling around that you can't keep her in clothes?"

"That's nothing. I bought her a home, and I can't keep her in that either."

A Duet

A charming young singer named Anna
Got mixed up in a flood in Montana;

So she floated away,
And her sister, they say,

Accompanied her on the piano.

De Plate Wins

"Broddern an' Sistahs," the visiting color-ed preacher announced, "I'se got a five dollar sermon, an' a two dollah sermon, an' a one dollah sermon. De deacons will now pass the plate so I will know which o' dem sermons dis congregation wants to heah."

Not on the Approved List

An insurance agent was doing his weary round of canvassing from door to door in an effort to get a little business for his firm. On the top floor of a tenement he was met by an aged spinster who subjected him to a barrage of questions. She ended with, "And can you insure my immortal soul?"

"Oh no, madam," replied the agent, fed up. "My company does not deal in fire insurance."

Just Once

Teacher: "Willie, what is your greatest ambition?"

Willie: "To wash mother's ears."

War News

"What's the trouble in Wombat's house?"

"Wombat accuses his wife of using dum-dum biscuits."

A Vanishing Theme

"A fugue," explains Paul Whiteman, "is a composition in the polyphonic style in which the theme keeps coming in and the audience keeps going out."

Over Did It

A carpenter was shingling a barn when a dense fog came on. The carpenter kept on working and laying his shingles. When the fog cleared he discovered that he had shingled 12 feet beyond the barn.

Not Bad Enough

The host: "It's beginning to rain; you'd better stay for dinner."

The guest: "Oh, thank you very much; but it's not bad enough for that."

Physiology

Teacher: "Now who can tell me where is the home of the swallow?"

Arthur: "The home of the swallow is in the stomnick."

He Knew

"Say, boy, some one told me I would find a spanking team in this neighborhood. Do you know where they are?"

"In our house, mister. They're pa and ma."

Musical Musings

Silence had fallen between them in the dusk of the porch. Through the warm air of the late summer came the strident notes of the katydid and the voices of the choir at practice in the church.

"They are real musical tonight," said he, thinking of the choir.

"Yes; 'tis said they do it with their hind legs," replied she, thinking of the crickets.

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